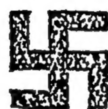
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PREFACE



I feel honoured in writing a few words of introduction to this book in response to the invitation of its saintly author, who by his synthetic sermons reconciles different Aryan persuasions, and by his life of self-denying scholarship recalls the glorious past of our motherland. I have never come in close contact with any Jain sadhu, but I have been always impressed by him. His sight is an unaccountable fascination to me, and his self-denial a hypnotism which has not drawn me closer but has kept me at a respectful distance. The only Jain muni with whom I have talked for any length of time is the author of this book, and I can say that he has left an abiding impression on me.

Fortunately a friend succeeded in persuading me to hear Chauthmalji who is above all sectarian bias, and who in his sermons inculcates what I may call Anekantavadic attitude. He never dwells on the exclusive merits of his faith, but harmonizes and coordinates it with other Aryan views, and when possible, does not hesitate in quoting even the Quran and the Bible. This in fact is the real Jain position. The syadvada or the anekantavada philosophy is a mere mockery and jugglery of words if it is not taken to mean practical toleration of others' view-points, not only when they are partially reconcilable, but even when they are definitely antagonistic. Indeed a Jain can say with pride that in matter of religion, though persecuted, he has never been a persecutor. Some scholars think, and, I believe, rightly, that this has been at once the strength and weakness of Jainism.

The extremeness of Jain ethics has ever commanded my respect which was deepened and rationalized when I studied this religion at the feet of my revered guru, Professor A. B. Dhruva, Pro-Vice Chancellor of the Benares Hindu University, who views Jainism as the author has viewed it in this really useful and readable book. Western scholars regard Jainism as a revolt against Brahmanism, and a determined contradiction against the sanctity of the Vedic lore; but their position is easily challengeable. The history of Jainism does not begin with Mahavir,who was the twenty-fourth Tirthankara- and let us hope not the last-but goes back into remote, hoary past when, the tradition says Rishabhadeva, the first *T*irthankar, inaugurated the age of human culture. A Jain Tirthankar may or may not have been the pioneer of world civilization; but that Parsvanatha and Neminatha were historical personages and leaders of men has been established by iconographic and epigraphic evidences. Jainism, therefore, as a simple, popular faith, with its particular emphasis on ethics and morality, must have existed alongside with the religion of the Veda. In about the sixth century before Christ when Vedic rituals became too elaborate and expensive, and when senseless sacerdotalism smothered the child-like simplicity of the early Rigvedic hymns, and when the human heart thirsted for a draught of pure ethics and morality, then did Mahavira extricate true religion from the mystic maze, and preached harmlessness to all beings, and the beauty of right faith, right knowledge and right character. Mahavira, therefore, did not revolt or destroy, rather he fulfilled and saved; and Jainism is, therefore, neither a revolt nor a contradiction

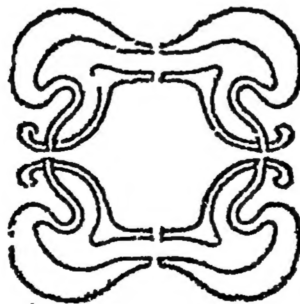
against Brahmanism, but a happy complement to it.

The entire teachings of Jainism are contained in the three ratnas, the seven tattvas and the anekantavada, which present no contradiction to any Brahmanical view, rather they are in happy harmony with the Upanishads, the Manusmriti and the Vedanta. As one reads through the pages of this book one cannot but be impressed by the non-controversial nature of the teachings of Mahavira, as also by the striking similarity of all Aryan thoughts. The author has rendered a very valuable service to the reading public by presenting with such happy collection. I hope it will ennoble, and uplift.

Palaith House Kotah.

Dr. Mathuralal Sharma,
M. A. D. Litt.

25 12-1935.



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अमुत्तभावा वि अ होई निच्चो ॥
अज्भत्थहेउं नियस्स बंधो ।
संसारहेउं च वयंति बंधं ॥ १ ॥

छायाः-नो इन्द्रियग्राह्योऽमूर्तभावात्,
असूर्तभावादपि च भवति नित्यः ।
अध्यात्महेतुर्नियतस्य बन्धः,
संसारहेतुं च वदन्ति बन्धम् ॥ १ ॥

(1) On account of its in-corporeity the soul is not perceptible by senses; again by virtue of its in-corporeity it is also eternal, it is inevitably bound down to Karma particles by reason of its bad tendencies like passions; and this bondage with Karma they define to be the cause of Mundane Existence.

मूलः—अप्पा नई वेयरणी, अप्पा मे कूडसामली ।
अप्पा कामदुहा धेणू, अप्पा मे नंदणं वणं ॥२॥

छायाः-आत्मानदीवैतरणी, आत्मा मे कूटशाल्मली ।
आत्मा कामदुघा धेनुः, आत्मा मे नन्दनं वनम् ॥२॥

(2) My own soul, if not restrained, is in fact, the river Vaitarni or the thorny Salanate tree in Hell, my own soul

if well restrained, is the Desire yielding tree. or, in fact the Nandana park.

मूलः—अप्पा कत्ता विकत्ता य, दुहाण य सुहाण य।
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छायाः—आत्मा कर्त्ता विकर्त्ता च, दुःखानां च सुखानां च।
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(3) The soul is the doer and the destroyer respectively of happiness and misery; so also, it is a friend or a foe as it conducts itself well or ill.

मूलः—न तं अरी कंठछेत्ता करेइ।
जं से करे अप्पणिया दुरप्पया॥
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छायाः—न तदरिः कण्ठछेत्ता करोति,
यत्तस्य करोत्यात्मीया दुरात्मता
स ज्ञास्यति मृत्युमुखं तु प्राप्तः,
पश्चादनुतापेन दया विहीनः ॥ ४ ॥

(4) A foe, cutting the throat, cannot perpetrate in the case of a man what the ill-conducted wickedness or perversity of his soul will effect; the pitiless man, about to enter the jaws of death will come to know this, being overcome with a feeling of remorse.

मूलः—अप्पा चेव दमेयव्वो, अप्पा हु खलु दुद्दमो।
अप्पा दंतो सुही होई, अस्सिं लोए परत्थ य ॥५॥

छाया:-आत्मा चैव दमितव्यः आत्मा हि खलु दुर्दमः ।
आत्मादान्त सुखी भवति, अस्मिल्लोके परत्र च ॥५॥

(5) The self should certainly be subdued but it is, in fact, very difficult to be subdued. If the self is well subdued, a man becomes happy in this world as also in the next.

मूलः—वरं मे अप्पा दंतो, संजमेण तवेण य ।
माहं परेहिं दम्मंतो, बंधणेहिं वहेहिं य ॥६॥

छाया:-वरं मे आत्मादान्तः, संयमेन तपसा च ।
माऽहं परैर्दमितः, बन्धनैर्वधैश्च ॥ ६ ॥

(6) I would rather have my self subdued by me with self control and austerities than have it subdued by others with fetters and bodily punishments.

मूलः—जो सहस्सं सहस्साणं, संगामे दुज्जए जिणे ।
एगं जिणिज्ज अप्पाणं, एस से परमो जओ ॥७॥

छाया:-यःसहस्रं सहस्राणाम्, संग्रामे दुर्जये जयेत् ।
एकं जयेदात्मानं, एषस्तस्य परमो जयः ॥ ७ ॥

(7) Although a man might conquer on the battle-field thousands of thousands of invincible warriors, still, if he conquers his own self that conquest of his self is the highest conquest.

मूलः—अप्पाणमेव जुज्झाहि, किं ते जुज्झेण वज्झओ ।
अप्पाणमेवमप्पाणं, जइत्ता सुहमेहए ॥ ८ ॥

छाया:-आत्मानैव युध्यस्व किं ते युद्धेन बाह्यतः ।
आत्मानैवात्मानं जित्वा सुखमेधते ॥ ८ ॥

(8) Fight with your own self internally; what have you to do with an external fight? Having subdued by himself his own self a man secures happiness.

मूलः—पंचिंदियाणि कोहं, माणं मायं तहेव लोभं च ।
दुज्जयं चेव अप्पाणं, सव्वमप्पे जिए जियं ॥९॥

छायाः–पञ्चेन्द्रियाणि क्रोधं मानं मायां तथैव लोभञ्च ।
दुर्जयं चैवात्मानं सर्वमात्मनि जिते जितम् ॥९॥

(9) The five senses together with anger, pride, delusion, avarice and the mind are difficult to be conquered; when the soul is, however, conquered, all these are completely conquered.

मूलः—सरीरमाहु नाव त्ति; जीवो वुच्चइ नाविओ ।
संसारो अण्णवो वुत्तो; जं तरंति महेसिणो ॥१०॥

छायाः—शरीरमाहुर्नौरिति जीव उच्यते नाविकः ।
संसारोऽर्णव उक्तः, यस्तरन्ति महर्षयः ॥१०॥

(10) They term body as the ship, life is called the sailor, Mundane existence is called the ocean which the great sages are able to cross.

मूलः—नाणं च दंसणं चेव; चरित्तं च तवो तहा ।
वीरियं उवओगो य; एयं जीवस्स लक्खणं ॥११॥

छायाः—ज्ञानञ्च दर्शनञ्चैव चारित्रञ्च तपस्तथा ।
वीर्यमुपयोगश्च एतज्जीवस्य लक्षणम् ॥ ११ ॥

(11) Knowledge and faith, conduct and Austerities,

energy and experience these are the marks characterizing the soul.

मूलः—जीवाऽजीवा य बंधो य पुण्णं पावासवो तहा ।
संवरो निज्जरा मोक्खो, संतेए तहिया नव ॥१२॥

छायाः—जीवा अजीवाश्च बन्धश्च पुण्यं पापाश्रवौ तथा ।
संवरो निर्जरा मोक्षः सन्त्येते तथ्या नव ॥ १२ ॥

(12) 1. The animate souls, 2. the inanimate things. 3. the bondage (of the soul) by Karma 4. merit, 5. demerit, 6. influx of Karma particles, 7. the prevention of of the influx of Karma, 8. the annihilation of Karma and lastly 9. Liberation– these are the nine truths.

मूलः—धम्मो अहम्मो आगासं कालो पोग्गलजंतवो ।
एस लोगु त्ति पण्णत्तो जिणेहिं वरदंसिहिं ॥१३॥

छायाः–धर्मोऽधर्म आकाश कालः पुद्गलजन्तवः ।
एषो लोक इति प्रज्ञप्तो जिनैर्वरदर्शिभिः ॥ १३ ॥

(13) Dharma or the principle or mobility, Adharma or the principle of stability, space, time, material particles and animate souls, these constitute the world as is taught by the Jinas the possessors of excellent faith.

मूलः—धम्मो अहम्मो आगासं; दव्वं इक्किकमाहियं ।
अणंताणि य दव्वाणि य; कालो पुग्गलजंतवो ॥१४॥

छायाः–धर्मोऽधर्म आकाशं द्रव्यं एकैकमाख्यातम् ।
अनन्तानि च द्रव्याणि च कालः पुद्गलजन्तवः ॥१४॥

14) Dharma, Adharma and space each of these num-

ber one substance only; while time, material particles and animate souls number infinite substances.

मूलः—गइलक्खणो उ धम्मो, अहम्मो ठाणलक्खणो ।
भायणं सव्वदव्वाणं; नहं ओगाहलक्खणं ॥ १५ ॥

छायाः—गतिलक्षणस्तु धर्मः अधर्मः स्थानलक्षणः ।
भाजनं सर्वद्रव्याणाम् नभोऽवगाहलक्षणम् ॥ १५ ॥

(15) Dharma is characterized by mobility as its mark. Adharma is characterized by stability as its mark while space whose characteristic mark is to make room (for things) is the receptacle for all substances.

मूलः—वत्तणालक्खणो कालो; जीवो उव ओगलक्खणो ।
नाणेणं दंसणेणंच; सुहेण य दुहेण य ॥ १६ ॥

छायाः—वर्त्तना लक्षणः कालो जीव उपयोगलक्षणः ।
ज्ञानेन दर्शनेन च सुखेन च दुःखेन च ॥ १६ ॥

(16) Time is characterized by duration as its mark; while the animate soul is characterized by the experience of knowledge, faith, pleasure and pain as its mark.

मूलः—सद्दंधयारउज्जोओ, पहा छायाऽऽतवे इ वा ।
वण्णरसगंधफासा, पुग्गलाणं तु लक्खणं ॥१७॥

छायाः—शब्दोऽन्धकार उद्योतःप्रभाच्छायाऽऽतप इति वा ।
वर्णरसगन्धस्पर्शाः पुद्गलानाञ्च लक्षणम् ॥ १७ ॥

(17) Sound, darkness, luminosity, lustre, shade and light, colour, taste, smell and touch—these form the characteristic marks of material particles

मूलः—गुणाणमासओ दव्वं, एगदव्वस्सिया गुणा ।
लक्खणं पज्जवाणं तु उभओ अस्सिया भवे ॥१८॥

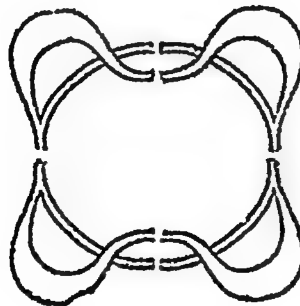
छायाः—गुणानामाश्रयो द्रव्यं, एकद्रव्याश्रिता गुणाः ।
लक्षणं पर्यवाणां तु उभयोराश्रिता भवन्ति ॥ १८ ॥

(18) Singleness, separateness, number, shape posture conjunction and disjunction-these form the characteristic marks of Paryayas developments of things.

मूलः—एगत्तं च पुहत्तं च, संखा संठाणमेव य ।
संजोगा य विभागा य, पज्जवाणं तु लक्खणं ॥१९॥

छायाः—एकत्वञ्च पृथक्त्वञ्च संख्या संस्थानमेव च ।
संयोगाश्च विभागाश्च पर्यवाणां तु लक्षणम् ॥ १९ ॥

(19) The learned have expounded this five fold knowledge which pertains to all substances, their qualities and their developments.



Nirgrantha Pravachana

Chapter II

Karma-Nirupana

मूलः—अट्ठ कम्माइं वोच्छामि, आणुपुव्विं जहक्कमं।
जेहिं बद्धो अयं जीवो, संसारे परियत्तइ ॥ १ ॥

छायाः—अष्ट कर्माणि वक्ष्यामि, आनुपूर्व्या यथाक्रमम्।
यैर्बद्धोऽयं जीवः संसारे परिवर्त्तते ॥ १ ॥

(I) I shall now explain in proper order the eight kinds of karma tied down by which the soul revolves in this worldly life.

मूलः—नाणस्सावरणिज्जं, दंसणावरणं तहा।
वेयणिज्जं तहा मोहं, आउकम्मं तहेव य ॥२॥

नामकम्मं च गोयं च, अंतरायं तहेव य।
एवमेयाइ कम्माइं, अट्ठेव उ समासओ ॥३॥

छायाः—ज्ञानस्यावरणीयं, दर्शनावरणं तथा।
वेदनीयं तथा मोहं, आयुः कर्म तथैव च ॥२॥

नामकर्म च गोत्रं च, अन्तरायं तथैव च।
एवमेतानि कर्माणि, अष्टौ तु समासतः ॥३॥

2-3 The Karmas are:—

(I) obstructive of right knowledge (2) obstructive of (right) faith, (3) conductive to experience (4)

delusive (5) life determinant (6) name determinant (7) race determinant (8) preventive of the Blissful path. These are the eight kinds of karma, in brief.

मूलः—नाणावरणं पंचविहं, सुयं आभिणिबोहियं ।
ओहिनाणं च तइयं, मणनाणं च केवलं ॥४॥

छायाः—ज्ञानावरणं पञ्चविधं, श्रुतमाभिनिबोधिकम् ।
अवधिज्ञानं च तृतीयं, मनोज्ञानं च केवलम् ॥४॥

(4) Karma obstructive of right knowledge is of five kinds according as it obstructs verbal knowledge or sense perception or supernatural knowledge or thought reading or unlimited knowledge.

मूलः—निद्दा तहेव पयला; निद्दानिद्दा य पयलपयला य ।
तत्तो अ थीणगिद्धी उ, पंचमा होइ नायव्वा ॥५॥
चक्खुमचक्खू ओहिस्स, दंसणे केवले अ आवरणे ।
एवं तु नवविगप्पं, नायव्वं दंसणावरणं ॥ ६ ॥

छायाः—निद्रा तथैव प्रचला, निद्रानिद्रा च प्रचलाप्रचला च ।
ततश्च स्त्यानगृद्धिस्तु, पञ्चमा भवति ज्ञातव्या ॥ ५ ॥
चक्षुरचक्षुरवधेः, दर्शने केवले चावरणे ।
एवं तु नवविकल्पं, ज्ञातव्यं दर्शनावरणम् ॥ ६ ॥

(5-6) Action obstructing right faith has nine subdivisions— sleepiness, restlessness in sleep, deep sleep, extreme restlessness in sleep then there is the cause of somnambulism which is known as the fifth, then there are the four obstructions to the faith (1) in objects of verbal knowledge (2) objects of sense perception. (3) objects

of supernatural knowledge and (4) objects of unlimited omniscience. Thus the karma obstructing right faith is ninefold.

मूलः—वेयणीयं पि दुविहं, सायमसायं च आहियं ।
सायस्स उ बहू भेया, एमेव आसायस्स वि ॥७॥

छायाः—वेदनीयमपि च द्विविं, सातमसातं चाख्यातम् ।
सातस्य तु बहवो भेदाः, एवमेवासातस्यापि ॥७॥

(7) Karma conducive to experience is twofold, described as pleasuresome and painful respectively. The pleasuresome karma has many subdivisions, so also the painful too.

मूलः—मोहणिज्जं पि दुविहं, दंसणे चरणे तहा ।
दंसणे तिविहं वुत्तं, चरणे दुविहं भवे ॥ ८ ॥

छायाः—मोहनीयमपि द्विविधं, दर्शने चरणे तथा ।
दर्शने त्रिविधमुक्तं, चरणे द्विविधं भवेत् ॥ ८ ॥

(8) Delusive karma, too, is twofold (1) with respect to faith and (2) with respect to conduct. Delusive karma with respect to faith has three subdivisions; the same with respect to conduct has two subdivisions.

मूलः—सम्मत्तं चेव मिच्छत्तं, सम्मामिच्छत्तमेव य ।
एयाओ तिण्णि पयडीओ, मोहणिज्जस्स दंसणे ॥ ९ ॥

छायाः—सम्यक्त्वं चैव मिथ्यात्वं, सम्यङ्मिथ्यात्वमेव च ।
एतास्तिस्रः प्रकृतयः मोहनीयस्य दर्शने ॥ ९ ॥

(9) Delusive karma keeping a man away from the

faith although he be convinced, delusive action keeping a man away from the faith and delusive action keeping a man vacillating in faith are the three potencies of delusive karma regarding faith.

मूलः—चरित्तमोहणं कम्मं, दुविहं तं विआहियं ।
कसायमोहणिज्जं तु, नोकसायं तहेव य ॥१०॥

छायाः—चारित्रमोहनं कर्म द्विविधं तद् व्याख्यातम् ।
कषायमोहनीयं तु नोकषायं तथैव च ॥ १० ॥

(10) Delusive karma regarding conduct is described to be twofold–that characterized by the Kasayas or passions and that characterized by the nonkasayas or emotions.

मूलः—सोलसविहभेएणं, कम्मं तु कसायजं ।
सत्तविहं नवविहं वा, कम्मं च नोकसायजं ॥ ११ ॥

छायाः—षोडश विधभेदेन कर्म तु कषायजम् ।
सप्तविधं नवविधं वा, कर्म च नोकषायजम् ॥११॥

(11) The action characterized by passions is sixteen-fold, while that characterized by nonkasayas i. e. feelings or emotions is either sevenfold or ninefold.

मूलः—नेरइयतिरिक्खाउं, मणुस्साउं तहेव य ।
देवाउअं चउत्थं तु, आउकम्मं चउव्विहं ॥१२॥

छायाः—नैरयिकतिर्यगायुः मनुष्यायुस्तथैव च ।
देवायुश्चतुर्थं तु आयुः कर्म चतुर्विधम् ॥ १२ ॥

(12) The karma which is determinative of life is four-fold, referring to (1) hell-life. (2) life of lower animals, (3) human life and fourthly, (4) the life of gods.

मूलः–नामकम्मं तु दुविहं, सुहं असुहं च आहियं ।
सुहस्स तु बहू भेया, एमेव असुहस्स वि ॥१३॥

छायाः–नामकर्म तु द्विविधं शुभमशुभं चाख्यातम् ।
शुभस्य तु बहवो भेदा एवमेवाशुभस्याऽपि ॥ १३ ॥

(13) The Name determinative karma is twofold described as good and bad The good one has many subdivisions; the same is the case with the bad.

मूलः–गोयकम्मं तु दुविहं, उच्चं नीअं च आहिअं ।
उच्चं अट्ठविहं होइ, एवं नीअं वि आहिअं ॥१४॥

छायाः—गोत्रकर्म तु द्विविधं, उच्चं नीचं चाख्यातम् ।
उच्चमष्टविधं भवति, एवं नीचमप्याख्यातम् ॥१४॥

(14) The family determinative karma is also twofold described as high and low; the high one is eightfold, similarly the low one too, is described.

मूलः–दाणे लाभे य भोगे य; उवभोगे वीरिए तहा ।
पंचविहमंतरायं, समासेण विआहियं ॥ १५ ॥

छायाः—दाने लाभे च भोगे च, उपभोगे वीर्ये तथा ।
पञ्चविधमन्तरायं, समासेन व्याख्यातम् ॥१५॥

(15) The Antaraya karma is briefly described to be fivefold as coming in the way of gifts, gain, short enjoyment, long enjoyment and power.

मूलः–उदहीसरिसनामाणं, तीसई कोडिकोडीओ ।
उक्कोसिया ठिई होइ, अंतोमुहुत्तं जहण्णिया ॥१६॥

आवरणिज्जाण दुण्हं पि वेयणिज्जे तहेव य।
अंतराए य कम्मंमि, ठिई एसा विआहिया ॥१७॥

छाया:-उदधिसदृङ्नाम्नां, त्रिंशत्कोटाकोटयः।
उत्कृष्टा स्थितिर्भवति, अन्तर्मुहूर्त्ता जघन्यका ॥१६॥
आवरयोद्वयोरपि वेदनीये तथैव च।
अन्तराये च कर्मणि स्थितिरेषा व्याख्याता ॥१७॥

(16-17) The maximum duration is 30 crores of crores of Sagaropamas and the minimum durationis less than one Muhurta in the case of the two Avaraniya karmas-the Jnanavaraniya and the Darsanavarniya, as also in the case of Vedaniya and Antaraya karmas.

मूल:-उदहीसरिसनामाणं, सत्तरिं कोडिकोडिओ।
मोहणिज्जस्स उक्कोसा, अन्तोमुहुत्तं जहण्णया १८
तेत्तीसं सागरोवम, उक्कोसेण विआहिया।
ठिई उ आउकम्मस्स, अन्तोमुहुत्तं जहण्णया ॥१६॥
उदहीसरिसनामाणं, वीसई कोडिकोडीओ।
नामगोत्ताण उक्कोसा, अट्ठ मुहुत्ता जहण्णया ॥२०॥

छाया:-उदधिसदृङ्नाम्नां सप्ततिः कोटाकोटयः।
मोहनीयस्योत्कृष्टा, अन्तर्मुहूर्त्ता जघन्यका ॥१८॥
त्रयस्त्रिंशत् सागरोपमा, उत्कर्षेण व्याख्याता।
स्थितिस्तु आयुः कर्मणः, अन्तर्मुहूर्त्ता जघन्यका ॥१६॥
उदधिसदृङ्नाम्नां, विंशतिः कोटाकोटयः।
नामगोत्रयोरुत्कृष्टा अष्ट मुहूर्त्ता जघन्यका ॥२०॥

(18-20) The maximum duration of Mohaniya is 7o crores of crores of Sagaropamas while the minimum is less than

one Muhurta; the maximum duration of Ayukarma is 33 crores of crores of sagaropamas and the minimum is less than one Muhurta. Similarly the maximum duration of Nama and Gotra Karmas is 20 crores of crores Sagaropamas, while the minimum is eight Muhurtas.

मूलः—एगया देवलोएसु, नरएसु वि एगया ।
एगया आसुरं कायं, अहाकम्मेहिं गच्छइ ॥२१॥

छायाः—एकदा देवलोकेषु नरकेष्वेकदा ।
एकदा आसुरं कायं, यथा कर्म भिर्गच्छति ॥२१॥

(21) A man goes according to his Karma, sometimes to the world of gods, sometimes to hells, and sometimes to the Asura world.

मूलः—तेणे जहा संधिमुहे गहीए,
सकम्मुणा किच्चइ पावकारी ।
एवं पया पेच्च इहं च लोए,
कडाणं कम्माण न मुक्ख अत्थि ॥२२॥

छायाः—स्तेनो यथा सन्धिमुखे गृहितः,
स्वकर्मणा क्रियते पापकारी ।
एवं प्रजा प्रेत्यइह च लोके,
कृतानां कर्मणां न मोक्षोऽस्ति ॥ २२ ॥

(22) Just as a burglar being caught in the entrance of the breach of the wall, is wounded by his own action, sinner as he is, similarly, people too, suffer in the next world as also here. There is never an escape from the deeds done.

मूलः—संसारमावरण परस्स अट्ठा,
साहारणं जं च करेइ कम्मं ।
कम्मस्स ते तस्स उ वेयकाले,
न बंधवा बंधवयं उविंति ॥२३॥

छायाः—संसारमापन्नः परस्यार्थाय,
साधारणं यच्च करोति कर्म ।
कर्मणस्ते तस्य तु वेदकाले,
न बान्धवा बान्धवत्वमुपयान्ति ॥२३॥

(23) The relatives (of a man) will not act as relatives at the time when the man is to reap the fruit of his karma which he has done in this worldly life for the sake of others or in common (for himself along with others)

मूलः—न तस्स दुक्खं विभयंति नाइओ,
न मित्तवग्ग न सुया न बन्धवा ।
इक्को सयं पच्चणुहोइ दुक्खं,
कत्तार मेव अणुजाइ कम्मं ॥२४॥

छायाः—न तस्य दुःखं विभजन्ते ज्ञातयः,
न मित्रवर्गो न सुता न बान्धवाः ।
एकः स्वयं प्रत्यनुभवति दुःखं,
कर्त्तारमेवानुयाति कर्म ॥ २४ ॥

(24) Neither his kinsmen nor his friends, nor his sons, nor his relatives are prepared to share his pain. He alone bears the pain himself. Karma follows invariably the doer alone.

मूलः—चिच्चा दुपयं च चउप्पयं च,
खित्तं गिहं धणधन्नं च सव्वं ।

सकम्मबीओ अवसो पयाइ,
परं भवं सुन्दरं पावगं वा ॥ २५ ॥

छाया:—त्यक्त्वा द्विपदं चतुष्पदं च,
क्षेत्रं गृहं धनधान्यं च सर्वम्।
स्वकर्म द्वितीयोऽवशः प्रयाति,
परं भवं सुन्दरं पापकं वा ॥ २५ ॥

(25) Having left behind him bipeds and quadrupeds, field, house, wealth, corn, and everything, the man accompanied by his action or with his action standing as a seed for his future destiny proceeds helplessly to the next life which is either good or bad.

मूलः—जहा य अंडप्पभवा बलागा,
अंडं बलागप्पभवं जहा य।
एमेव मोहाययणं खु तण्हा,
मोहं च तण्हाययणं वयंति ॥२६॥

छाया:—यथा चाण्डप्रभवा बलाका,
अण्डं बलाकाप्रभवं यथा च।
एवमेव मोहायतनं खलु तृष्णा,
मोहं च तृष्णायतनं वदन्ति ॥ २६ ॥

(26) Just as the female crane is produced from the egg and the egg is produced from the crane, so they describe desire to be the receptacle of delusion to be and delusion the receptacle of desire.

मूलः—रागो य दोसो वि य कम्मबीयं,
कम्मं च मोहप्पभवं वयंति।

कम्मं च जाईमरणस्स मूलं,
दुक्खं च जाईमरणं वयंति ॥२७॥

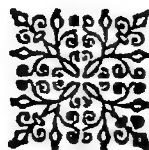
छायाः—रागश्च द्वेषोऽपि च कर्मबीजं,
कर्म च मोहप्रभवं वदन्ति ।
कर्म जातिमरणयोर्मूलं,
दुःखं च जातिमरणं वदन्ति ॥२७॥

(27) Love and hatred are the seeds of karma and they describe karma to have delusion as its source. Karma is the root of birth and death and they describe birth and death to be misery.

मूलः—दुक्खं हयं जस्स न होइ मोहो,
मोहो हओ जस्स न होइ तण्हा ।
तण्हा हया जस्स न होइ लोहो,
लोहो हओ जस्स न किंचणाइं ॥२८॥

छायाः—दुःखं हतं यस्य न भवति मोहः,
मोहो हतो यस्य न भवति तृष्णा ।
तृष्णा हता यस्य न भवति लोभः,
लोभो हतो यस्य न किञ्चन ॥ २८ ॥

(28) Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of him who has no desire; desire is gone in the case of him who has no greed while greed is gone in the case of him who possesses nothing.



Nirgranth-Pravachans

Chapter III

Dharma Swaroop Varnan

मूलः—कम्माणं तु पहाणाए, आणुपुव्वी कयाइ उ ।
जीवा सोहिमणुपत्ता, आययंति मणुस्सयं ॥१॥

छायाः—कर्मणां तु प्रहाण्या, आनुपूर्व्या कदापि तु ।
जीवा शुद्धिमनुप्राप्ताः, आददते मनुष्यताम् ॥१॥

(I) By the gradual destruction of karma, perchance living beings will attain to a pure state and be born as human beings.

मूलः—वेमायाहिं सिक्खाहिं, जे नरा गिहिसुव्वया ।
उविंति माणुसं जोणिं, कम्मसच्चा हु पाणिणो ॥२॥

छायाः—विमात्राभिः शिक्षाभिः, ये नरा गृहि-सुव्रताः ।
उपयान्ति मानुष्यं योनिं, कर्मसत्या हि प्राणिनः ॥२॥

(2) Those men, that are devout householders and observe the various virtuous rules, become born again as human beings. Living beings must certainly have their actions valid i.e. bearing fruit.

मूलः—बाला किड्डा य मंदा य, बला पन्ना य हायणी ।
पवंच्चा पभारा य, मुम्मुही सायणी तहा ॥३॥

छायाः—बाला क्रीडा च मन्दा च, बला प्रज्ञा च हायनी ।
प्रपञ्चा प्राग्भारा च मुन्मुखी शायिनी तथा ॥३॥

(3) The ten stages of human existence are those which are respectively characterized by (1) childhood (2) playfulness (3) ease, (4) vigor (5) intelligence (6) waning (7) bodily humours (8) wrinkles, (9) decay and (10) lying down.

मूलः—माणुस्सं विग्गहं लद्धु, सुई धम्मस्स दुल्लहा।
जं सोच्चा पडिवज्जंति, तवं खंतिमहिंसयं ॥४॥

छायाः—मानुष्यं विग्रहं लब्ध्वा श्रुति धर्मस्य दुर्लभा।
यं श्रुत्वा प्रतिपद्यन्ते, तपः क्षान्तिमहिंसताम् ॥४॥

(4) And although human body be obtained, it is difficult for people to possess a liking for hearing religious sermons having heard which they practice penance, forgiveness and abstinence from injury (to living beings)

मूलः–धम्मो मंगलमुक्किट्ठं, अहिंसा संजमो तवो।
देवा वि तं नमंसंति, जस्स धम्मे सया मणो ॥५॥

छायाः-धर्मो मङ्गलमुत्कृष्टं, अहिंसा संयमस्तपः
देवा अपि तं नमस्यन्ति, यस्य धर्मे सदा मनः ॥५॥

(5) Religion is the highest bliss; it is made up of abstinence from injury (to living beings), self restraint and penance. Even gods bow down to him who has his mind always firm in religion.

मूलः–मूलाउ खंधप्पभवो दुमस्स,
खंधाउ पच्छा समुविंति सहा।
साहप्पसाहा विरुहंति पत्ता,
तओ से पुप्फं च फलं रसो अ ॥६॥

छायाः—मूलात्स्कन्धप्रभवो द्रुमस्य,
स्कन्धात् पश्चात् समुपयान्ति शाखाः ।
शाखाप्रशाखाभ्योविरोहन्ति पत्राणि,
ततस्तस्य पुष्पं च फलं रसश्च ॥ ६ ॥

(6) From the root grows up the trunk of the tree, from the trunk shoot up the branches; out of them grow the twigs and the leaves; and then there are produced flowers, fruits and the juice.

मूलः-एवं धम्मस्स विणओ, मूलं परमो से मुक्खो ।
जेण किर्ति सुअं सिग्घं, नीसेसं चाभिगच्छइ ॥७॥

छायाः—एवं धर्मस्य विनयो मूलं परमस्तस्य मोक्षः ।
येन कीर्त्तिं श्रुतं शीघ्रं निश्शेषं चाभिगच्छति ॥७॥

(7) Similarly obedience is the root of the tree of religion and the Liberation is the highest resultant (viz- the juice) It is by obedience that one gets quickly and completly renown and learning.

मूलः-अणुसंट्ठ पि बहुविहं,
मिच्छ दिट्ठिया जे नरा अबुद्धिया ।
बद्धनिकाइयकम्मा,
सुणंति धम्मं न परं करेति ॥ ८ ॥

छायाः—अनुशिष्टमपि बहुविधं,
मिथ्यादृष्टयो ये नरा अबुद्धयः ।
बद्धनिकाचितकर्माणः
शृण्वन्ति धर्मं न परं कुर्वन्ति ॥ ८ ॥

(8) Even though religion expounded in several de-

tails to people who are unbelievers, dull witted and who have the action or karma tied down fast (to their souls), merely hear it but they never practise it.

मूलः—जरा जाव न पीडेइ, वाही जाव न वड्ढइ ।
जाविंदिया न हायंति, ताव धम्मं समायरे ॥६॥

छायाः जरा यावन्न पीडयति, व्याधिर्यावन्न वर्धते ।
यावदिन्द्रियाणि न हीयन्ते,तावद्धर्मं समाचरेत् ॥६॥

(9) While old age has not begun to ail, or disease has not grown, or senses have not failed one should practise religion.

मूलः—जा जा वच्चइ रयणी, न सा पडिनिअत्तइ ।
अहम्मं कुणमाणस्स, अफला जंति राइओ ॥१०॥

छायाः—या या व्रजति रजनी, न सा प्रतिनिवर्त्तते ।
अधर्मं कुर्वाणस्य, अफला यान्ति रात्रयः ॥ १० ॥

(10) Whatever night passes never comes back; in the case of a man practising irreligion, the nights pass without bringing any fruit (i. e. benefit) to him.

मूलः—जा जा वच्चइ रयणी, न सा पडिनिअत्तइ ।
धम्मं च कुणमाणस्स, सफला जंति राइओ ॥११॥

छायाः—या या व्रजति रजनी, न सा प्रतिनिवर्त्तते ।
धर्मं च कुर्वाणस्य, सफला यान्ति रात्रयः ॥११॥

(11) Whatever night passes. never comes back, in the case of a man practising religion, the nights pass bearing much fruit to him.

मूलः—सोही उज्जुअभूयस्स, धम्मो सुद्धस्स चिट्ठइ ।
णिव्वाणं परमं जाइ, घयसित्ति व्व पावए ॥१२॥

छायाः—शुद्धि ऋजुभूतस्य. धर्मः शुद्धस्य तिष्ठति ।
निर्वाणं परमं याति, घृतसिक्त इव पावकः ॥१२॥

(12) There is purity in the case of a man who is honest of purpose (guileless); religion is firm in one who is pure, such a man goes to the highest Bliss like fire sprinkled over with ghee.

मूलः—जरामरणवेगेणं, वुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य, गई सरणमुत्तमं ॥१३॥

छायाः—जरामरणवेगेन वाह्यमानानाम् प्राणिनाम् ।
धर्मो द्वीपः प्रतिष्ठा च. गतिः शरणमुत्तमम् ॥१३॥

(13) In the case of living beings carried away on by the rapid current of old age and death, it is religion that stands as island, firm ground, refuge as well as the best shelter.

मूलः—एस धम्मे धुवे णितिए, सासए जिणदेसिए ।
सिद्धा सिज्झंति चाणेणं, सिज्झिसंति तहावरे ॥१४॥

छायाः—ऐषो धर्मो ध्रुवो नित्यः शाश्वतो जिनदेशितः ।
सिद्धाः सिद्ध्यन्ति चानेन, सेत्स्यन्ति तथाऽपरे ॥१४॥

(14) This is the unchangeable, eternal and permanent religion expounded by the Jinas. By means of this, the enlightened have reached perfection; others also will reach perfection by it.

Nirgrantha Pravachana

Chapter IV

Atma Shuddhi Ke Upaya

मूलः—जह णरगा गम्मंति, जे णरगा जा य वेयणा णरए।
सारीरमाणसाइं, दुक्खाइं तिरिक्खजोणीए ॥१॥

छायाः—यथा नरका गच्छन्ति ये नरका या च वेदना नरके।
शारीर मानसानि दुःखानि तिर्यग्योनौ ॥१॥

(1) (Lord Mahavira then related) how people go to hell (lit, how hells are reached), what hells are, what kind of suffering there is, what the physical and mental sufferings are in lower animals, how human existence is impermanent being full of pangs of diseases, old age and death, who the gods are, what the celestial world is and what the divine prosperity and divine happiness mean.

मूलः—माणुस्सं च अणिच्चं, वाहिजरामरणवेयणापउरं।
देवे य देवलोए, देविड्ढिं देवसोक्खाइं ॥२॥
णरगं तिरिक्खजोणिं, माणुसभावं च देवलोगं च।
सिद्धे अ सिद्धवसहिं, छज्जीवणियं परिकहेइ ॥३॥

छायाः—मानुष्यं चानित्यं व्याधिजरामरणवेदना प्रचुरम्।
देवश्च देवलोको देवर्द्धिं देवसौख्यानि ॥२॥
नरकं तिर्यग्योनिं मानुष्यभवं देवलोकं च।
सिद्धश्च सिद्धवसतिं षट्जीवनिकायं परिकथति ॥३॥

(2-3) He in short, narrated the nature of hell, existence of lower beings, human existence, divine world, liberated souls, the place of the liberated and lastly the six groups of living beings.

मूलः—जह जीवा बज्झंति
मुच्चंति जह य परिकिलिस्संति ।
जह दुक्खाणं अंतं,
करेंति कई अपडिबद्धा ॥४॥

छायाः—यथा जीवा बध्यन्ते, मुच्यन्ते यथा च परिक्लिश्यन्ते ।
यथा दुःखानामन्तं कुर्वन्ति केऽपि अप्रतिबद्धाः ॥४॥

(4) He explained how living beings are tied down, how they are liberated, how they are tormented as also how some few of them put an end to their sufferings, being free from bondage.

मूलः—अट्टदुहट्टियचित्ता जह, जीवा दुक्खसागरं मुवेंति ।
जह वेरग्गमुवगया, कम्मसमुग्गं विहाडेंति ॥५॥

छायाः—आर्तदुःखार्त्त चित्ता यथा जीवा,
दुःजीवा दुःखसागरमुपयान्ति ।
यथा वैराग्यमुपगता,
कर्मसमुद्रं विघाटयन्ति ॥५॥

(5) He also described how living beings with their minds troubled and afflicted with pain go up to the ocean of grief, as also having become indifferent to worldly affairs they tear open the casket of karma.

मूलः—जह रागेण कडाणं कम्माणं, पावगो फलविवागो ।
जह य परिहीणकम्मा, सिद्धा सिद्धालयमुवेंति ॥६॥

छायाः—यथा रागेण कृतानां कर्मणाम्,
पापकःफलविपाकः ।
यथा च परिहीणकर्मा,
सिद्धाःसिद्धालयमुपयान्ति ॥६॥

(6) He also explained how there is the bad result of actions done with passion, so also how the enlightened persons go to the place of the perfected, having annihilated all the actions.

मूलः—आलोयण निरवलावे, आवईसु दढ्ढधम्मया ।
अणिस्सिओवहाणे य, सिक्खा निप्पडिकम्मया ॥७॥

अरणायया अलोभे य, तितिक्खा अज्जवे सुई ।
सम्मादिट्ठी समाही य, आयारे विणओवए ॥८॥

धिईमई य संवेगे, पणिहि सुविहि संवरे ।
अत्तदोसोवसंहारे, सव्वकामविरत्तया ॥९॥

पच्चक्खाणे विउस्सग्गे, अप्पमादे लवालवे ।
झाणसंवरजोगे य, उदए मारणंतिए ॥ १० ॥

संगाणं य परिणाया, पायच्छित्त करणे वि य ।
आराहणा य मरणंते, बत्तीसं जोगसंगहा ॥११॥

छायाः—आलोचना निरपलापा, आपत्तौ सुदृढ धर्मता ।
अनिश्रितोपधानश्च, शिक्षा निःप्रतिकर्मता ॥७॥

अज्ञातता अलोभश्च, तितिक्षा आर्जवः शुचिः ।
सम्यग्दृष्टिः समाधिश्च आचारोविनयोपेतः ॥८॥

धृतिमतिश्च संवेगः प्रणिधिः सुविधिःसंवर ।
आत्म दोषापसंहारः सवकामविरक्तता ॥९॥

प्रत्याख्यानं व्युत्सर्गः, अप्रमादो लवालवः ।
ध्यानंसवर योगाश्च, उदये मारणान्ति के ॥१०॥

सञ्ज्ञानाञ्च परिज्ञया प्रायश्चित्तकरणमपि च ।
आराधना च मरणान्ते, द्वात्रिंशतिःयोग संग्रहाः ॥११॥

(7-11) Confession (before the preceptor), silence (about the punishment), firmness in religious practices in times of difficulty, penance regardless of fruit, methodical religious instruction, regardlessness for the body, secrecy about penance etc. absence of avarice, forbearance, straight-for-wardness, purity, right Faith, mental equanimity, proper conduct, proper humility, firm intellect, disgust for worldly life guilelessness, religious practices, self-control. checking of faulty tendencies of self, indifference to all worldly pleasures, *renunciation, absolute inactivity, absence of carelessness, practice of samacari every prescribed time. concentration, practice of self restraint, absence of agitation even on the occasion of death pangs, perfect twofold knowledge of all worldly attachments, practice of expiatory rites and perfect mental equanimity at the time of death are thirty two religious practices briefly put togather.

मूलः—अरहंतसिद्धपवयणगुरुथेरबहुस्सुएतवस्सीसु ।
वच्छल्लया यसिं अभिक्खणाणोवओगे य ॥१२॥

* These are taken two kinds (23 & 24) respectively about मूल गुण and उत्तरगुण by अभयदेव on समवायांग and ध्यान संवरयोग is taken as one (28).]

दंसणविणए आवस्सएय, सीलव्वए निरइयारो ।
खणलवतवच्चियाए, वेयावच्चे समाही य ॥१३॥

अप्पुव्वणाणगहणे, सुयभत्ती पवयणे पभावणया ।
एएहिं कारणेहिं, तित्थयरत्तं लहइ जीओ ॥ १४ ॥

छाया:-अर्हत्सिद्ध प्रवचनगुरूस्थविर बहुश्रुतेषु तपस्विषु ।
वत्सलता तेषां अभीक्ष्णं ज्ञानोपयोगश्च ॥ १२ ॥

दर्शनविनय आवश्यकः शीलव्रतं निरतिचारं ।
क्षणलवस्तपस्त्यागः वैयावृत्यं समाधिश्च ॥ १३ ॥

अपूर्वज्ञानग्रहणं, श्रुतभक्तिः प्रवचनप्रभावनया ।
एतैः कारणैस्तीर्थंकरत्वं लभते जीवः ॥ १४ ॥

(12-14) Love and regard for the Arhats (prophets), the Siddhas (perfect beings) the Scripturés, preceptors elderly monks,learned monks, and ascetics, persistent keenness for knowledge, faith, modesty, necessary rites, flawlessness in the observance of the primary and the secondary vows (mulagunas and uttaragunas), concentrated or perfect attention to the monk's time table to penance, to charity and to service of elders, acquisition of fresh and fresh knowledge, respect for scriptures, imparting of scriptural doctrines— these are the twenty reasons by means of which a living being acquires the existence of the "Tirthankara or prophet.

मूलः—पाणाइवायमलियं, चोरिक्कं मेहुणं दवियमुच्छं ।
कोहं माणं मायं, लोभं पेज्जं तहा दोसं ॥ १५ ॥

कलहं अब्भक्खाणं, पेसुन्नं रइअरइसमाउत्तं ।
परपरिवायं माया, मोसं मिच्छत्तसल्लं च ॥१६॥

छाया:-प्राणातिपातमलीकं चौर्यं मैथुनं द्रव्यमूर्च्छाम्।
क्रोधं मानं मायां लोभं प्रेम तथा द्वेषम्॥ १५॥

कलहमभ्याख्यानं पैशून्यं रत्यरती सम्यगुक्तम्।
परपरिवादं मायामृषा मिथ्यात्वशल्यं च ॥१६॥

(15-16) Injury (to living beings), lie, theft, sexual weakness or immorality, attachment for a thing, anger, pride, deceit, greed, love, hatred, quarrel-someness, false allegation, backbiting, possesion of liking and dislike (for irreligion and religion respectively), censuring of others, deceitful lie and lastly faithlessness - these are the eighteen sins or causes of sin.

मूलः-अज्झवसाणनिमित्ते, आहारे वेयणापराघाते।
फासे आणापाणू, सत्तविहं भिज्झए आउं ॥१७॥

छाया:-अध्यवसाननिमित्ते आहारःवेदना पराघातः।
स्पर्श आनप्राणः सप्तविधं च्चियते आयु ॥ १७ ॥

(17) Excess (of love, attachment or fear), instrument of punishment, overeating, acute pain, shock, contact (with objects inspiring fear), restraint of breath by means of these seven, the span of life diminishes.

मूलः-जह मिउलेवालित्तं, गरुयं तुवं अहो वयइ एवं।
आसवकयकम्मगुरू, जीवा वच्चंति अहरगइं ॥१८॥

छाया:-यथा मृल्लेपालिप्तं गुरुं तुम्बं अधोव्रजत्येवं।
आश्रवकायकर्मगुरवो जीवा व्रजन्त्यधोगतिम् ॥१८॥

(18) Just as a big gourd plastered all round with earth sinks down in water similarly, souls, rendered

heavier and heavier with karma caused by 'as-ravas' or tendencies, go downward, and downward.

मूलः—तं चेव तव्विमुक्कं, जलोवरिं ठाइ जायलहुभावं ।
जह तह कम्मविमुक्का, लोयग्गपइट्ठिया होंति ॥१६॥

छाया—स चैव तद्विमुक्तःजलोपरि तिष्ठति जातलघुभावः ।
यथा तथा कर्मविमुक्ता लोकाग्रप्रतिष्ठिता भवन्ति ॥१६॥

(19) Just as, however, the same gourd with the earth removed, gets lighter and floats on (the surface of the) water, in the same way, souls, free from karma, rise up and become firm at the top of the world.

मूलः—कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सए ।
कहं भुंजंतो ? भासंतो, पावं कम्मं न बंधइ ॥२०॥

छायाः—कथञ्चरेत् ? कथं तिष्ठेत् – कथमासीत् कथं शयीत् ।
कथं भुञ्जानो भाषमाणःपापं कर्म न बध्नाति ॥२०॥

(20) How should a monk move ? how should he stand ? how should he sit ? how should he sleep ? eating in what way or speaking in what way does he not incur sin ?

मूलः—जयं चरे जयं चिट्ठे, जयं आसे जयं सए ।
जयं भुंजंतो भासंतो पावं कम्मं न बंधइ ॥२१॥

छायाः—यतं चरेत् यतं तिष्ठेत् यतमासीत् यतं शयीत् ।
यतं भुञ्जानो भाषमाणः पापं कर्म न बध्नाति ॥२१॥

(21) He should move with carefulness, stand with carefulness he should sit with carefulness, sleep with carefulness; eating and sleeping with carefulness he does not incur sinful karma etc.

मूलः–पच्छा वि ते पयाया ।
खिप्पं गच्छंति अमरभवणाइं ।
जेसिं पियो तवो संजमो
य खंती य वम्भचेरं च ॥२२॥

छाया:–पश्चादपि ते प्रयाताः
क्षिप्रं गच्छन्त्यमर भवनानि ।
येषां प्रियं तपः संयमश्च
क्षान्तिश्च ब्रह्मचर्यं च ॥२२॥

(22) These persons, who like penance, self restraint, forgiveness and celibacy, proceed quickly to the residence of gods even though they start (on their journey by accepting monkhood) much later.

मूलः–तवो जोई जीवो जोइठाणं,
जोगा सुया सरीरं कारिसंगं ।
कम्मेहा संजम जोगसंती,
होमं हुणामि इसिणं पसत्थं ॥२३॥

छाया:–तपो ज्योतिर्जीवोज्यातिः स्थानं
योगाः स्रुचः शरीरं करीषाङ्गम् ।
कर्मैधाः संयमयोगाः शान्तिर्होमेन
जुहोम्यृषिणा प्रशस्तेन ॥२३॥

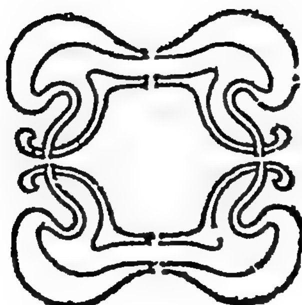
(23) Penance is fire to me my soul is the alter, my religious exertions are the ladles, my body is the dried cowdung my karma is the fuel, and my self-control, self exertion and tranquility are the oblations which I offer which are so praised by the sages.

मूलः–धम्मे हरए बंभे संतितित्थे,
अणाविले अत्तपसन्नलेसे ।

जहिं सिएणाओ विमलो विसुद्धो,
सुसीतिभूओ पजहामि दोसं ॥२४॥

छाया:-धर्मो ह्रदो ब्रह्म शान्तितीर्थे—
मनाविल आत्मप्रसन्नलेश्यः
यस्मिन् स्नातो विमलो विशुद्धः
सुशीतीभूतः प्रजहामि दोषम् ॥२४॥

(24) Religion is the lake, celibacy the holy bathing place which is full of tranquility, which is placid and which has got the clear light of the soul. Having bathed in this lake I shall become clean pure, thoroughly coolled and shall at once relinquish all hatred



Nirgrantha Pravachana

Chapter V

Gyana Prakaran

मूलः–तत्थ पंचविहं नाणं, सुअं अभिणिवोहिअं ।
ओहिणाणं च तइअं, मणणाणं च केवलं ॥१॥

छायाः–तत्र पञ्चविधं ज्ञानं, श्रुतमाभिनिबोधिकम् ।
अवधिज्ञानं च तृतीयं, मनोज्ञानं च केवलम् ॥१॥

(1) Now knowledge has five subdivisions– verbal knowledge, perception, supernatural knowledge, thought reading and omniscience.

मूलः–अह सव्वदव्वपरिणामभावविण्णत्तिकारणमणंतं ।
सासयमप्पडिवाई एगविहं केवलं नाणं ॥२॥

छायाः–अथ सर्वद्रव्यपरिणाम, भावविज्ञप्ति कारणमनन्तम् ।
शाश्वतमप्रतिपाति च, एकविधं केवलं ज्ञानम् ॥२॥

(2) Now, omniscience is the knowledge which is the cause of the comprehension of all things, their developments and their nature; it is unlimited, eternal, unperishable and uniform.

मूलः–गुणाण मास ओ दव्वं, एगदव्व स्सिया गुणा ।
लक्खणं पज्जवाणं तु उभओ अस्सिया भवन्तिः ॥३॥

छायाः–गुणानामाश्रयो द्रव्यं, एक द्रव्याश्रिता गुणाः ।
लक्षणं पर्यवानां तु उभयोराश्रिता भवन्तिः ॥३॥

(3) Substance is the substratum of qualities; qualities are those which inhere in one substance only, the characterstic of developments is that they are found in both (i.e. the substances and the qualities).

मूलः—पढमं नाणं तओ दया, एवं चिट्ठइ सव्वसंजए ।
अन्नाणी किं काही किं वा, नाहिइ छेयपावगं ॥४॥

छायाः-प्रथमं ज्ञानं ततो दया, एवं तिष्ठति सर्व संयतः ।
अज्ञानी किं करिष्यति, किं वा ज्ञास्यति श्रेयःपापकम् ॥४॥

(4) Knowledge first and then mercy, with this in view stands the whole group of monks; for, what will an ignorant person do? How can he discriminate between merit and sin and see one of them better than the other?

मूलः—सोच्चा जाणइ कल्लाणं, सोच्चा जाणइ पावगं ।
उभयं पि जाणइ सोच्चा, जं छेयं तं समायरे ॥५॥

छायाः-श्रुत्वा जानाति कल्याणं, श्रुत्वा जानाति पापकम् ।
उभयेऽपि जानाति श्रुत्वा, यच्छ्रेयस्तत् समाचरेत् ॥५॥

(5) It is after hearing that one knows what is beneficial , so also, it is after hearing that one knows what is sinful; both these one knows after hearing; one should take that path which is better.

मूलः—जहा सूई ससुत्ता, पडिआ वि न विणस्सइ ।
तहा जीवे ससुत्ते, संसारे न विणस्सइ ॥६॥

छायाः-यथा शूची ससूत्रा, पतिताऽपि न विनश्यते ।
तथा जीवः ससूत्रः, संसारे न विनश्यते ॥६॥

(6) Just as a needle is not lost although fallen down, if it has the Sutra (i.e. the thread), similarly, the individual soul too is not lost in this worldly life, if it possesses the Sutra (i, e. the sacred lore)

मूलः—जावंतऽविज्जापुरिसा, सव्वे ते दुक्खसंभवा ।
लुप्पंति वहुसो मूढा, संसारम्मि अणंतए ॥७॥

छायाः-यावन्तोऽविघाः पुरुषाः, सर्वे ते दुःख संभवाः ।
लुप्यन्वे वहुशो मूढाः, संसारे अनन्त के ॥७॥

(7) All persons who are ignorant (of the truth) are full of misery. In this endless worldly life they-ignorant as they are-suffer in many ways.

मूलः-इहमेगे उ मरांति, अप्पच्चक्खाय पावग ।
आयरिअं विदित्ताणं, सव्वदुक्खा विमुच्चई ॥८॥

छायाः—इहैके तु मन्यन्ते अप्रत्याख्याय पापकम् ।
आर्यत्वं विदित्वा, सर्वदुःखेभ्यो विमुच्यन्ते ॥ ८ ॥

(8) Here, some think that a man becomes free from all misery by merely knowing (i. e. learning theoretically) the course of conduct wihout actually renouncing the sinful course.

मूलः-भणंता अकरिंता य, बंधमोक्खपइरिणणो ।
वायाविरियमत्तेणं, समासासंति अप्पयं ॥९॥

छायाः-भणन्तोऽकुर्वन्तश्च, बन्धमोक्ष प्रतिज्ञिनः ।
वागवीर्यमात्रेण, समाश्वसन्त्यात्मानम् ॥ ९ ॥

(9) Some people admit the entities -bondage and

liberation. But merely taking and practising nothing, some people satisfy themselves by their strength in mere talk.

मूलः–ण चित्ता तायए भासा, कओ विज्जाणुसासणं ।
विसरणो पावकम्मेहिं, बाला पंडियमाणिणो ॥१०॥

छायाः–न चित्राश्चायन्ते भाषाः, कुतो विद्यानुशासनम् ।
विषण्णाःपापकर्मभिः,बालाःपण्डितमानिनः ॥ १० ॥

(10) Clevertalk cannot save; how can mere philo sophical instruction effect it ? Ignorant persons believing themselves to be wise only sink deeper and deeper by means of their sinful deeds.

मूलः–जे केइ सरीरे सत्ता, वण्णे रूवे अ सव्वसो ।
मणसा कायवक्केणं, सव्वे ते दुक्खसम्भवा ॥११॥

छायाः–ये केचित् शरीरे सक्ताः, वर्णे रूपे च सर्वशः ।
मनसा कायवाक्येन, सर्वे ते दुःखसंभवाः ॥११॥

(11) Those that are solely attached to body, colour or form all of them suffer from grief in mind, body and word.

मूलः–निम्ममो निरहंकारो, निस्संगो, चत्तगारवो ।
समो अ सव्वभूएसु, तसेसु थावरेसु य ॥ १२ ॥
लाभालाभे सुहे दुक्खे, जीविए मरणे तहा ।
समो निंदापसंसासु, समो माणावमाणओ ॥१३॥

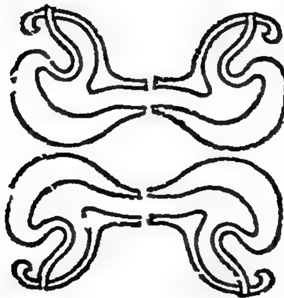
छायाः–निर्ममो निरहङ्कारः, निस्संगस्त्यक्तगौरवः ।
समश्च सर्वभूतेषु, त्रसेषु स्थावरेषु च ॥१२॥
लाभालाभे सुखे दुःखे, जीविते मरणे तथा ।
समो निन्दाप्रशंसासु, समो मानापमानयोः ॥१३॥

(12-13) Mrgaputra became free from the sense of possession, egoism and attachment: he abandoned cinceit, became alike to all beings moving or immovable. He became indifferent to gain or loss, happiness or misery, life or death; he remained the same when blamed or praised, he was the same whether he was respected or insulted.

मूलः-अणिस्सिओ इहं लोए, परलोए अणिस्सिओ ।
वासीचंदणकप्पो अ, असणे अणसणे तहा ॥१४॥

छायाः—अनिश्रित इह लोके, परलोकेऽनिश्रितः ।
वासी चन्दनकल्पश्च, अशनेऽनशने तथा ॥१४॥

(14) He had no heart in this world nor he had it in the next world; regarding eating or fast he was indifferent just like an axe working on a sandal tree or on an ordinary tree.



Nirgranth Pravachan

Chapter VI

Samyaktva Nirupana

मूलः—अरिहंतो महदेवो, जावज्जीवाए सुसाहुणो गुरुणो ।
जिणपरणत्तं तत्तं, इअ सम्मत्तं मए गहियं ॥१॥

छायाः-अर्हन्तो महद्देवाः, यावज्जीवं सुसाधवो गुरवः ।
जिन प्रज्ञप्तं तत्त्वं, इति सम्यक्त्वं मया गृहीतम् ॥१॥

(1) For the whole of my life Arhant is my great god great saints are my preceptors, and those are the true principles which are expounded by jina. Such a kind of faith I have accepted.

मूलः-परमत्थसंथवो वा सुदिट्ठपरमत्थसेवणा यावि ।
वावरणकुदंसणवज्जणा, य सम्मत्तसद्दहणा ॥२॥

छायाः-परमार्थसंस्तवः सुदृष्टपरमार्थसेवनं वाऽपि ।
व्यापन्नकुदर्शनवर्जनं च सम्यक्त्वश्रद्धानम् ॥ २ ॥

(2) Faith in the right doctrine consists of (1) femiliarity with the true nature of the things (2) devotion to those who expound the true nature of things as also (3) the avoidance of schismatical and unorthodox doctrines.

मूलः-कुप्पवयणपासंडी, सव्वे उम्मग्गपट्ठिआ ।
सम्मग्गं तु जिणक्खायं, एस मग्गे हि उत्तमे ॥३॥

छायाः-कुप्रवचनपापण्डिनः, सर्वे उन्मार्गप्रस्थिताः ।
सन्मार्गं तु जिनाख्यातं, एष मार्गो ह्यूत्तमः ॥३॥

(3) The unorthodox and the irreligious are all set on a wrong path. The right path is what is shown by the Jina; it is the path par-excellence.

मूलः—तहिआणं तु भावाणं; सब्भावे उवएसणं ।
भावेण सद्दहंतस्स; सम्मत्तं तं विआहिअं ॥४॥

छायाः—तथ्यानाम् तु भावानाम् सद्भाव उपदेशनम् ।
भावेन श्रद्दधतः, सम्यक्त्वं तद् व्याख्यातम् ॥४॥

(4) It is said that religiousness is posssessed by that man who faithfully believes in the instrutions about the true nature of things or categories that really exist.

मूलः—निस्सग्गुवएसरुई, आणारुई, सुत्तबीअरुइमेव ।
अभिगमवित्थाररुई, किरियासंखेवधम्मरुई ॥५॥

छायाः—निसर्गोपदेशरुचिः, आज्ञारुचिः सूत्रबीजरुचिरेव ।
अभिगमविस्ताररुचिः, क्रियासंक्षेपधर्मरुचिः ॥५॥

(5) Faith is produced by natural inclination along with a liking for instruction, a love for the prophets' command, a liking for the original *Sutra*, a liking for suggestion, a liking for the original tenets, a liking for their detailed explanation, a liking for religious practices, a liking for brief expositions and lastly a liking for religious law.

मूलः—नत्थि चरित्तं सम्मत्तविहूणं, दंसणे उ भइअव्वं ।
सम्मत्तचरित्ताइं, जुगवं पुव्वं व सम्मत्तं ॥ ६ ॥

छायाः—नास्ति चारित्रं सम्यक्त्वविहीनं, दर्शने तु भक्तव्यम्।
सम्यक्त्व चारित्रे, युगपत् पूर्वं वा सम्यक्त्वम् ॥ ६ ॥

(6) There is no right conduct without right faith; when there is right faith, right conduct may or may not

be seen; right faith and right conduct may arise together (as in the case of a sage), or right faith may arise early.

मूलः–नादंसणिस्स नाणं, नाणेण विणा न होंति चरणगुणा।
अगुणिस्स नत्थि मोक्खो, नत्थि अमुक्कस्स निव्वाणं ७

छायाः–नादर्शनिनो ज्ञानम्, ज्ञानेन विना न भवन्ति चरणगुणाः।
अगुणिनो नास्ति मोक्षः, नास्त्यमोक्षस्य निर्वाणम् ॥ ७ ॥

(7) There is no right knowledge without right faith; without knowledge there can be no merit in right con duct; without meritorious conduct there is no freedom from worldliness or bondage of action and if one is not free from worldliness, one has no hope of perfection.

मूलः–निस्संकिय-निक्कंखिय-निव्वितिगिच्छा अमूढदिट्ठी य।
उववूह–थिरीकरणे, वच्छल्लपभावणे, अट्ठ ॥ ८ ॥

छायाः–निः शंकितं निः कांक्षितम्, निर्विचिकित्साऽमूढदृष्टिश्च।
उपबृंहा-स्थिरीकरणे, वात्सल्यप्रभावनेऽष्टौ ॥ ८ ॥

(8) Entertaining no doubts regarding the doctrine , non preference for other doctrines, non scepticism regarding the faith, non-blurring of the religious vision, cherishing the faith, making others firm in the faith, devotion to the faith and lastly exalting the faith are the eight items necessary for real religiousness.

मूलः–मिच्छादंसणरत्ता, सनियाणा हु हिंसगा।
इय जे मरंति जीवा, तेसिं पुण दुल्लहा बोहि ॥९॥

छायाः–मिथ्यादर्शनरक्ताः, सनिदाना हि हिंसकाः।
इति ये म्रियन्ते जीवाः, तेषां पुनः दुर्लभा बोधिः ॥ ९ ॥

(9) Difficult indeed is the Enlightenment for those

individuals that die with a devotion to irreligious beliefs, entertainment of particular desires and proneness to injury of living beings.

मूलः-सम्मद्दंसणरत्ता अनियाणा, सुक्केलसमोगाढा ।
इय जे मरंति जीवा; सुलहा तेसिं भवे बोहि ॥१०॥

छायाः-सम्यग्दर्शनरक्ता अनिदाना शुक्लेश्यामवगाढा ।
इति ये म्रियन्ते जीवाः, सुलभांतेषां भवति बोधिः ॥१०॥

(10) Easy indeed is the enlightenment for those individuals who die with a devotion to true faith, entertain no special desires for their actions and have abstained completely from injury to living beings.

मूलः-जिणवयणे अणुरत्ता, जिणवयणं जे करिंति भावेणं ।
अमला असंकिलिट्ठा, ते होंति परित्तसंसारी ॥११॥

छायाः-जिनवचनेऽनुरक्ताः, जिनवचनं ये कुर्वन्ति भावेन ।
अमला असंक्लिष्टास्ते भवन्ति परीतसंसारिणः ॥११॥

(11) Persons who are devoted to the teachings of jina and who follow devoutly the creed of jina, are able to cross the worldly life being free from impurity and spoliation.

मूलः-जातिं च वुड्ढिं च इहज्ज पास,
भूतेहिं जाणे पडिलेह सायं ।
तम्हाऽतिविज्जो परमंति णच्चा,
सम्मत्तदंसी ण करेति पावं ॥ १२ ॥

छायाः-जातिं च वृद्धिं च इह दृष्ट्वा,
भूतैर्ज्ञात्वा प्रतिलेख्य सातम् ।
तस्मादतिविज्ञः परमिति ज्ञात्वा,
सम्यक्त्वदर्शी न करोति पापम् ॥१२॥

(12) Consider, sir (the causes of birth and death) Look to your happiness along with the same of other living beings. It is hence (i. e. looking to these things) that the learned man, who knows the highest path, comes to possess true faith and commits no sin.

मूलः–इओ विद्धंसमाणस्स, पुणो संबोहि दुल्लहा ।
दुल्लहाओ तहच्चाओ, जे धम्मट्ठं वियागरे ॥१३॥

छायाः–इतो विध्वंसमानस्य, पुनः संबोधिर्दुर्लभा ।
दुर्लभातथाऽर्चा ये धर्मार्थं व्याकुर्वन्ति ॥ १३ ॥

(13) When a man has fallen down from this human existence to lower existences, it is difficult for him to regain an apportunity to get the right faith. It is difficult to possess such bodies or such mental developments as would expound the true religion.



Nirgrantha Pravachana

Chapter VII

Dharma Nirupana

मूलः—महव्वए पंच अणुव्वए य,
तहेव पंचासवसंवरे य।
विरतिं इह स्सामणियंमि पन्ने,
लवावसक्की समणेत्तिबेमि ॥१॥

छायाः—महाव्रतानि पञ्चाणुव्रतानि च,
तथैव पञ्चाश्रवान् संवरंच।
विरतिमिह श्रामण्ये प्राज्ञः,
लवापशाङ्की: श्रमण इति ब्रवीमि ॥१॥

(1) The highly intelligent Saint (viz. Mahavira) who knew the duties of asceticism and who set aside the bondage of action expounded the five Great vows, the five small vows, the five inlets of karma & the seventeenfold restraint and lastly the total abstinence from karma. Thus I say.

मूलः—इंगाली, वण, साडी, भाडी फोडी सुवज्जए कम्मं
वाणिज्जं चेव य दंत लक्खरसकेसविसविसयं ॥२॥

छायाः—अङ्गार-वन-शाटी, भाटिः स्फोटिः सुवर्जयेत् कर्म।
वाणिज्यं चैव च दन्त. लाक्षा—रस:केश-विष-विषयम् ॥२॥

(2) A religious householder should avoid (maintenance by) colliery work, wood cutting, coach-building, carting, excavation work, as also trading in tusks, lac, extracts, hairy animals, poisons etc.

मूलः—एवं खु जंतपिल्लणकम्मं, निल्लंछणं च दवदाणं ।
सरदहतलायसोसं असइपोसं च वज्जिज्जा ॥३॥

छायाः-एवं खलु यन्त्रपीडनकर्म, निर्लाच्छनं दवदानम् ।
सरद्रहतडागशोषं, असतीपोषम् च वर्जयेत् ॥ ३ ॥

(3) Similarly he should avoid the work of pressing castration, wood burning, emptying of lakes, abysses and tanks as also maintenance of inchaste women

मूलः—दंसणवयसामाइयपोसहपडिमा य बंभ अचित्ते ।
आरंभपेसउदिट्ठ वज्जए समणभूए य ॥ ४ ॥

छायाः-दर्शनव्रत सामायिक पौषधप्रतिमा च ब्रह्म आचित्तम्
आरंभप्रेषणोद्दिष्टवर्जकः- श्रमणभूतश्च ॥ ४ ॥

(4) Religious devotion, observance of vows, practice of the necessory Samayika thrice a day, observance of complete fast & religiousness on sacred days, observance of monk life on sacred days continence, non-acceptance of things possessed of life principle, non-practice of an action injurious to life, non-practice of injurious actions even indirectly i. e. through servants, non-acceptance of food specially prepared for himself and lastly the practice of all monks' duties— these are the eleven Pratimas or observances for the house-holder prescribed for one, two, three... upto eleven months respectively.

मूलः—खामेमि सव्वे जीवा, सव्वे जीवा खमंतु मे ।
मित्ति मे सव्वभूएसु, वेरं मज्झं ण केणई ॥५॥

छायाः-क्षमयामि सर्वान् जीवान्, सर्वे जीवा क्षमन्तु मे ।
मैत्री मे सर्वभूतेषु, वैरं मम न केनापि ॥ ५ ॥

(5) I beg pardon of all living beings; may all living beings pardon me. I bear friendship for all beings; I bear no enmity to any.

मूलः—अगारिसामाइअंगाइं, सड्ढी काएण फासए ।
पोसहं दुहओ पक्खं, एगराइं न हावए ॥६॥

छायाः—आगारीसामायिकांगानि, श्रद्धी कायेन स्पृशति ।
पौषधमुभयोः पक्षयोः, एकरात्रं न हापयेत् ॥ ६ ॥

(6) A faithful householder should observe with his body the householder's rules of conduct. He should observe the Posadha in both the fortnights and should not be negligent even for a night.

मूलः—एवं शिक्खासमावण्णे, गिहिवासे वि सुव्वए ।
मुच्चई छविपव्वाओ, गच्छे जक्खसलोगयं ॥७॥

छायाः—एवं शिक्षासमापन्नः, गृहिवासेऽपि सुव्रतः ।
मुच्यते छविः पर्वणो, गच्छेद् यक्षसलोकताम् ॥७॥

(7) Under going such a discipline, the pious householder even though remaining at his house, becomes free from this body of skin and bones and eventually goes to the world of the Yaksas.

मूलः—दीहाउया इड्ढिमंता, समिद्धा कामरूविणो ।
अहुणोववन्नसंकासा, भुज्जो अच्चिमालिप्पभा ॥८॥
ताणि ठाणाणि गच्छंति, सिक्खिता संजमं तवं ।
भिक्खाए वा गिहत्थे वा, जे संतिपरिनिव्वुडा ॥९॥

छायाः—दीर्घायुषः ऋद्धिमन्तः, समृद्धाः कामरूपिणः ।
अधुनोत्पन्नसंकाशाः भूयोऽर्चिमालिप्रभाः ॥८॥

तानि स्थानानि गच्छन्ति, शिक्षित्वा संयमं तपः ।
भिक्षुका वा गृहस्था वा, ये सन्ति परिनिर्वृत्ताः ॥९॥

(8-9) Such people-monks or householders-as follow the life of self restraint and penance and possess absolute pacification, go to those regions where they remain long lived, full of glory and prosperity, capable of assuming any form according to the desire looking always as if they are recently born being similar in lustre to numerous suns.

मूलः-बहिया उड्ढमादाय, नावकंखे कयाइ वि ।
पुव्वकम्मक्खयट्ठाए, इमं देहं समुद्धरे ॥१०॥

छायाः—बाह्यमूर्ध्वमादाय, नावकांक्षेत् कदापि च ।
पूर्वकर्मक्षयार्थं, इमं देहं समुद्धरेत् ॥ १० ॥

(10) Keeping in view the external highest region, one should entertain no desire for any object; one should keep up this body only for the sake of the elimination of the karma or the action already done.

मूलः—दुल्लहा उ मुहादाई, मुहाजीवी वि दुल्लहा ।
मुहादाई मुहाजीवी, दो वि गच्छंति सोग्गइं ॥११॥

छायाः—दुर्लभस्तु मुधादायी, मुधाजीव्यपि दुर्लभः ।
मुधादायी मुधाजीवी, द्वावपि गच्छतः सुगतिम् ॥११॥

(11) It is difficult to find persons giving without any motive, as also persons living without employing any means of livelihood. Both of them—persons giving without motive as well as persons living without employing, any means or livelihood- eventually secure good future existence.

मूलः—संति एगहिं भिक्खूहिं, गारत्था संजमुत्तरा।
गारत्थेहिं य सव्वेहिं, साहवो संजमुत्तरा ॥ १२ ॥

छायाः—सन्त्येकेभ्यो भिक्षुभ्यः, गृहस्थाः संयमोत्तराः।
अगारस्थभ्यः सर्वेभ्यः, साधवः संयमोत्तराः ॥१२॥

(12) There are householders superior to some monks in self-control, but saints are superior in self-control to any householder.

मूलः—चीराजिणं नगिणिणं, जडी संघाडि मुंडिणं।
एयाणि वि न ताइंति, दुस्सीलं परियागयं ॥१३॥

छायाः—चीराजिनं नग्नत्वं जटित्वं संघाटित्वमुण्डित्वम्।
एतान्यपि न त्रायन्ते, दुःशीलं पर्यायगतम् ॥१३॥

(13) (Putting on) bark garment and hide, nakedness, matted hair, putting on garments made of pieces, and removal of hair on the head– none of these save a monk if he be ill-behaved.

मूलः—अत्थंगयंमि आइच्चे, पुरत्था य अणुग्गए।
आहारमाइं सव्वं, मणसा वि न पत्थए ॥१४॥

छायाः—अस्तंगत आदित्ये, पुरस्ता च्चानुद्गते।
आहारमादिकं सर्वं, मनसाऽपि न प्रार्थयेत् ॥ १४ ॥

(14) After the sun has set in the west and before he has risen in the east, the monk should not desire for food etc. even in his mind.

मूलः—जायरूवं जहामट्ठं निद्धंतमलपावगं।
रागदोसभयातीतं, तं वयं बूम माहणं ॥१५॥

छाया:-जातरूप यथ मृष्टं निध्मातमलपापकम् ।
रागद्वेष भयातीतं, तं वयम् ब्रूमो ब्राह्मणम् ॥ १५ ॥

(15) We call him a Brahmana who has transcended love and hatred and who, having shaken off dirt and sin shines like polished gold purified in fire.

मूलः-तवस्सियं किसं दंतं, अवचियमंससोणियं ।
सुव्वयं पत्तनिव्वाणं, तं वयं बूम माहणं ॥१६॥

छाया:-तपस्विनं कृशं दान्तं, अपचितमांस शोणितम् ।
सुव्रतं प्राप्त निर्वाणं, तं वयम् ब्रूमो ब्राह्मणम् ॥ १६ ॥

(16) We call him a Brahmana who practises penance, who is lean, self-controlled, who has his flesh and blood reduced, who observes vows and who has absolute mental peace.

मूलः-जहा पोमं जले जायं, नोवलिप्पइ वारिणा ।
एवं अलित्तं कामेहिं, तं वयं बूम माहणं ॥१७॥

छाया:-यथा पद्मं जले जातम्, नोपलिप्यते वारिणा ।
एवमलिप्तं कामैः, तं वयम् ब्रूमो ब्राह्मणम् ॥ १७ ॥

(17) We call him a Brahman who is untouched by desires as a lotus in water to which water does not stick.

मूलः-न वि मुंडिएण समणो, न ओंकारेण बंभणो ।
न मुणी रण्णवासेणं, कुसचीरेण न तावसो ॥१८॥

छाया:-नाऽपि मुण्डितेन श्रमणा, न ओंकारेण ब्राह्मणः ।
न मुनिररण्यवासेन, कुशचीरेण न तापसः ॥ १८ ॥

(18) One is not a monk merely by the shaving clean of head nor one is a Brahmana by the mere recital of the the syllable om; one is not a sage by mere residence in woods, so also one is not a hermit by using sacred grass and barkgarment.

मूलः—समयाए समणो होई, बंभचेरेण बंभणो।
नाणेण य मुणी होइ, तवेणं होइ तावसो ॥१९॥

छायाः—समतया श्रमणो भवति, ब्रह्मचर्येण ब्राह्मणः।
ज्ञानेन च मुनिर्भवति, तपसा भवति तापसः ॥ १९ ॥

(19) One becomes a monk by equanimity, a Brahmana by continence, one becomes a *Sage* by knowledge, so also one becomes a hermit by penance.

मूलः—कम्मुणा बंभणो होइ, कम्मुणा होइ खत्तिओ।
कम्मुणा वइसो होइ, सुद्दो हवइ कम्मुणा ॥२०॥

छायाः—कर्मणा ब्राह्मणो भवति, कर्मणा भवति क्षत्रियः।
वैश्यः कर्मणा भवति, शूद्रो भवति कर्मणा ॥ २० ॥

20) One becomes a Brahmana by his action, a Kshatriya by his action, a vaisya by his action a d Sudra too by his action.



Nirgrantha Pravachana

Chapter VIII

Brahmacharya Nirupana

मूलः-आलओ थीजणाइण्णो, थीकहा य मणोरमा ।
संथवो चेव नारीणं, तासिं इंदियदरिसणं ॥ १ ॥

कूइअं रुइअं गीअं, हासभुत्तासिआणि अ ।
पणीअं भत्तपाणं च, अइमायं पाणभोअणं ॥२॥

गत्तभूसणमिट्ठं च, कामभोगा य दुज्जया ।
नरस्सत्तगवेसिस्स, विसं तालउडं जहा ॥३॥

छाया:—आलयः स्त्रीजनाकीर्णः, स्त्रीकथा च मनोरमा ।
संस्तवश्चैव नारीणाम्, तासामिन्द्रियदर्शनम् ॥१॥

कूजितं रुदितं गीतं, हास्यभुक्तासितानि च ।
प्रणीतं भक्तपानं च, अतिमात्रं पानभोजनम् ॥२॥

गात्र भूषणमिष्टं च, कामभोगाश्च दुर्जयाः ।
नरस्यात्मगवेषिणः, विषं तालपुटं यथा ॥ ३ ॥

(1-3) The Divine Lord says- A house frequented by women, the pleasing talk of women, familiarity with women, the sight of their limbs, their screaming, weeping, singing, smiling, eating, sleeping, so also rich food and drink, or excess in eating and drinking, decoration of the body at pleasure and enjoyments of pleasures difficult to be overcome, all these act like deadly poison in the case of a man who seeks the real knowledge of self.

मूलः—जहा कुक्कुडपोअस्स, निच्चं कुललओ भयं ।
एवं खु बंभयारिस्स, इत्थीविग्गहओ भयं ॥४॥

छाया:—यथा कुक्कुटपोतस्य, नित्यं कुललतो भयम् ।
एवं खलु ब्रह्मचारिणः, स्त्रीविग्रहतो भयम् ॥१४॥

(4) Just as a chicken has always a danger from a cat, so a celibate monk has always a danger from the figure of a woman.

मूलः—जहा विरालावसहस्स मूले,
न मूसगाणं वसही पसत्था ।
एमेव इत्थीनिलयस्स मज्झे,
न बम्भयारिस्स खमो निवासो ॥५॥

छाया:—यथा विडालावसथस्य मूले,
न मूषकाणां वसतिः प्रशस्ता ।
एवमेव स्त्रीनिलयस्य मध्ये,
न ब्रह्मचारिणः क्षमो निवासः ॥५॥

(5) Just as it is not safe for mice to stay at the foot of a tree forming the residence of a cat, so also a residence inhabited by women is not a fit place to live in for a celibate monk.

मूलः—हत्थपायपडिछिन्नं, कन्ननासविगप्पिअं ।
अवि वाससयं नारिं, बंभयारी विवज्जए ॥६॥

छाया:—हस्तपादप्रतिच्छिन्नां, कर्णनासाविकल्पिताम्
वर्षशतिकामपि नारीं, ब्रह्मचारी विवर्जयेत् ॥ ६ ॥

(6) A celibate monk should avoid a woman although (she is disfigured) having her hands and feet amputated

or ears and nose slit, and (even though she be) full one hundred years old.

मूलः—अंगपच्चंगसंठाणं, चारुल्लविअपेहिअं ।
इत्थीणं तं न निज्झाए, कामरागविवड्ढणं ॥७॥

छायाः—अङ्गप्रत्यङ्गसंस्थानं, चारूल्लपितप्रेक्षितम् ।
स्त्रीणां तन्न निध्यायेत्, कामरागविवर्धनम् ॥ ७ ॥

(7) He should never ponder over the bodily stature or the sweet talk and glance of women which only increases passion and desire.

मूलः—णो रक्खसीसु गिज्झिज्जा, गंडवच्छासुऽणेगचित्तासु ।
जाओ पुरिसं पलोभित्ता, खेलंति जहा वा दासेहिं ॥८॥

छायाः—न राक्षसीषु गृध्येत्, गण्डवक्षस्स्वनेकचित्तासु ।
याः पुरुषं प्रलोभ्य, क्रीडन्ति यथा दासैरिव ॥ ८ ॥

(8) A monk should never be fond of women who are certainly demonesses, having got bosom of lumps of flesh and mind directed to many, and who, having allured men, sport with them as with slaves.

मूलः—भोगामिसदोसाविसन्ने, हियनिस्सेयसबुद्धिवोच्चत्थे ।
बाले य मंदिए मूढे, बज्झई मच्छिया व खेलम्मि ॥९॥

छायाः—भोगामिषदोषविषण्णः, हितनिःश्रेयसबुद्धिविपर्यस्तः ।
बालश्च मन्दो मूढः, बध्यते मक्षिकेव श्लेष्मणि ॥ ९ ॥

(9) An ignorant man who is dull and stupid, sinking down with hatred and temptation of enjoyments and absolutely destitute of any thoughts about his spiritual benefit and welfare, is certainly tied down to the worldly life as a fly to the phlegm.

मूलः—सल्लं कामा विसं कामा, कामा आसीविसोवमा ।
कामे पत्थेमाणा, अकामा जंति दुग्गइं ॥ १० ॥

छायाः—शल्यं कामा विषं कामाः, कामा आशीविषोपमाः ।
कामान् प्रार्थयमाना, अकामा यान्ति दुर्गतिम् ॥ १० ॥

(10) Pleasures are a rankling dart, pleasures are poison, pleasures are like poisonous snakes, men seeking pleasures will go to bad existences without getting them.

मूलः—खणमेत्तसुक्खा बहुकालदुक्खा
पगामदुक्खा अनिगामसुक्खा ।
संसारमोक्खस्स विपक्खभूया
खाणी अणत्थाण उ कामभोगा ॥११॥

छायाः—क्षणमात्रसौख्या बहुकालदुःखाः,
प्रकामदुःखा अनिकामसौख्याः ।
संसारमोक्षस्य विपक्षभूताः,
खानिरनर्थानां तु कामभोगाः ॥ ११ ॥

(11) Enjoyments of pleasures are delightful only for a moment, bringing misery for a long time; they bring intense suffering and slight happiness; they are hindrances to liberation from worldly life, they are certainly a mine of misfortunes.

मूलः—जहा किंपागफलाणं, परिणामो न सुन्दरो ।
एवं भुत्ताण भोगाणं, परिणामो न सुन्दरो ॥१२॥

छायाः—यथा किम्पाकफलानां, परिणामो न सुन्दरः ।
एवं भुक्तानां भोगानां, परिणामो न सुन्दरः ॥१२॥

(12) Just as the effect of 'kimpaka' fruits is never a

good one similarly the result of pleasures enjoyed is not a good one.

मूलः—दुपरिच्चया इमे कामा, नो सुजहा अधीरपुरिसेहिं ।
अह संति सुव्वया साहू; जे तरंति अतरं वणिया वा १३

छायाः—दुःपरित्याज्य इमे कामाः, न सुत्यजा अधीर पुरुषैः ।
अथ सन्ति सुव्रताः साधवः, ये तरन्त्यतरं वणिकेनैव ॥१३॥

(13) These pleasures are difficult to be abandoned; they are not easy to be relinquished by weak persons. Now there are monks who rightly follow the observances and thereby cross the current (of worldly life) difficult to be crossed just like merchants.

मूलः—उवलेवो होइ भोगेसु, अभोगी नोवलिप्पई ।
भोगी भमइ संसारे, अभोगी विप्पमुच्चई ॥१४॥

छायाः—उपलेपो भवति भोगेषु, अभोगी नोपलिप्यते ।
भोगी भ्रमति संसारे, अभोगी विप्रमुच्यते ॥ १४ ॥

(14) There is a certain allurement (attraction) in pleasures. One who is not fond of pleasures is never allured. A man fond of pleasures remains revolving in the worldly existence; while one who is averse to pleasures becomes free from the worldly life.

मूलः—मोक्खाभिकंखिस्स वि माणवस्स,
संसारभीरुस्स ठियस्स धम्मे,
नेयारिस्सं दुत्तरमत्थि लोए,
जहित्थिओ बालमणोहराओ ॥१५॥

छायाः—मोक्षाभिकांक्षिणोऽपि मानवस्य,
संसारभीरोः स्थितस्य धर्मे ।

नैतादृशं दुस्तरमस्ति लोके,
यथा स्त्रियो बालमनोहराः ॥ १५ ॥

(15) To a man seeking liberation, averse to worldly life and abiding by religion there is nothing so difficult to overcome as (temptations offered by) women who attract the ignorant.

मूलः—एए य संगे समइक्कमित्ता,
सुहुत्तरा चेव भवंति सेसा ।
जहा महासागरमुत्तरित्ता,
नई भवे अवि गंगासमाणा ॥१६॥

छायाः-एतांश्च संगान् समतिक्रम्य, सुखोत्तराश्चैव भवन्ति शेषाः ।
यथा महासागरमुत्तीर्य, नदी भवेदपि गंगासमाना ॥१६॥

(16) When these allurements (of women) are overcome, all other allurements are very easy to be overcome. Just like rivers although as big as the Ganges, when the great ocean is crossed.

मूलः—कामाणुगिद्धिप्पभवं खु दुक्खं,
सव्वस्स लोगस्स सदेवगस्स ।
जं काइअं माणसिअं च किंचि,
तस्संतगं गच्छइ वीयरागो ॥१७॥

छायाः-कामानुगृद्धिप्रभवं खलु दुःखं,
सर्वस्य लोकस्य सदेवकस्य ।
यत् कायिकं मानसिकं च किञ्चित्,
तस्यान्तकं गच्छति वीतरागः ॥ १७ ॥

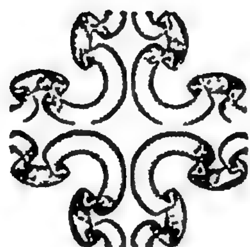
(17) The whole world, including gods, suffer from pain arising out of their fondness for pleasures; but one who

has abandoned pleasures will put an end to whatever pain there might be belonging to the body or to the mind.

मूलः–देवदाणवगंधव्वा, जक्खरक्खसकिन्नरा ।
बंभयारिं नमंसंति, दुक्करं जे करंति ते ॥१८॥

छायाः—देवदानवगन्धर्वाः, यक्षराक्षसकिन्नराः ।
ब्रह्मचारिणं नमस्यन्ति, दुष्करं यः करोति तम् ॥१८॥

(18) The gods, the demons, the Gandharvas, the Yakshas, the Rakshasas & the kinnaras- all bow down to a chaste monk who observes the difficult self control.



Nirgrantha Pravachana

Chapter IX

Sadhu Dharma Nirupana

मूलः-सव्वे जीवा वि इच्छंति, जीविउं न मरिज्जिउं ।
तम्हा पाणिवहं घोरं, निग्गंथा वज्जयंति णं ॥१॥

छाया:—सर्वे जीवा अपि इच्छन्ति, जीवितुं न मर्तुम् ।
तस्मात् प्राणिवधं घोरं, निर्ग्रन्था वर्जयन्ति तम् ॥१॥

(1) All living beings without exception desire to live, never they desire to die. Therefore the monks, who are free from worldly ties, avoid injury to living beings which is terrible in its effects

मूलः-मुसावाओ य लोगम्मि, सव्वसाहूहि गरहिओ ।
अविस्सासो य भूयाणं, तम्हा मोसं विवज्जए ॥२॥

छाया:-मृषावादश्च लोके, सर्वसाधुभिर्गर्हितः ।
अविश्वास्यश्च भूतानां, तस्मान्मृषां विवर्जयेत् ॥२॥

(2) Giving a lie is always condemned in this world by all monks, It is a thing which causes distrust in the hearts of living beings; one should therefore completely avoid lies,

मूलः—चित्तमंतमचित्तं वा, अप्पं वा जइ वा बहुं ।
दंतसोहणमेत्तं पि, उग्गहंसि अजाइया ॥३॥

छाया:—चित्तवन्तमचित्तं वा, अल्पं वा यदि वा बहुं ।
दन्तशोधनमात्रमपि, अवग्रहमयाचित्वा ॥३॥

(3) Self restrained monks do not accept anything not even a tooth brush-without begging it of householders, whether the thing be animate or in-animate, small or big. They never make another accept it, nor they approve of another accepting it.

मूलः—मूलमेयमहम्मस्स महादोससमुस्सयं ।
तम्हा मेहुणसंसग्गं, निग्गंथा वज्जयंति णं ॥४॥

छायाः—मूलमेतदधर्मस्य, महादोषसमुच्छ्रयम् ।
तस्मान्मैथुनसंसर्गं, निर्ग्रन्थाः परिवर्जयन्तितम् ॥४॥

(4) This (sexual intercourse) is the root of irreligion attended with gross faults; hence it is, that monks, who are free from worldly ties, always avoid any-thing connected with it.

मूलः—लोभस्से समणुप्फासो, मन्ने अन्नयरामवि ।
जे सिया सन्निहींकामे गिही पव्वइए न से ॥५॥

छायाः—लोभस्यैष अनुस्पर्शः, मन्येऽन्यतरामपि ।
यः स्यात् सन्निधिं कामयेत्, गृही प्रव्रजितो न सः ॥५॥

(5) The thought of possession is a result of avarice; methinks, one desirous to possession these or any other thing is a householder and not a monk.

मूलः—जं पि वत्थं व पायं वा, कम्बलं पायपुंछणं ।
तं पि संजमलज्जट्ठा, धारेन्ति परिहिंति य ॥ ६ ॥

छायाः—यदपि वस्त्रं वा पात्रं वा, कम्बलं पादपुञ्छनम् ।
तदपि संयमलज्जार्थम्, धारयन्ति परिहरन्ति च ॥६॥

(6) Whatever thing they (i. e. the monks) possess such as a garment or a pot or a blanket or a duster, they possess it for the preservation of self restraint or out of a sense of shame; they keep it without any attachment.*

मूलः—न सो परिग्गहो वुत्तो नायपुत्तेण ताइणा ।
मुच्छा परिग्गहो वुत्तो, इइ वुत्तं महेसिणा ॥७॥

छायाः—न सः परिग्रह उक्तः, ज्ञातपुत्रेण त्रायिणा ।
मूर्च्छापरिग्रह उक्तः, इत्युक्तं महर्षिणा ॥७॥

(7) Simple possession is not called possession by the Saviour Mahavira;it is attachment that is called possession; this is said by the Great sage (i. e, Mahavira)

मूलः—एयं च दोसं दट्ठूणं, नायपुत्तेण भासियं ।
सव्वाहारं न भुंजंति, निग्गंथा राइभोयणं ॥८॥

छायाः—एतं च दोषं दृष्ट्वा, ज्ञातपुत्रेण भाषितम् ।
सर्वाहारं न भुञ्जते, निर्ग्रन्था रात्रिभोजनम् ॥८॥

(8) Having noticed this fault (viz injury to life in the night meal). It has been said by Mahavira that the monks who are free from worldly ties do not take by night time, food of any of the four kinds.

मूलः—पुढविं न खणे न खणावए,
सीओदगं न पिए न पियावए ।

* They keep all these things when they are in the 'Sthavir-Kalp'-stage, but they give up these things, when they, are in the 'Jina-Kalp' stage.]

अगणिसत्थं जहा सुनिसियं,
तं न जले न जलावए जे स भिक्खू ॥९॥

छायाः—पृथिवीं न खनेन्न खानयेत्
शीतोदकं न पिवेन्न पाययेत् ।
अग्निशस्त्रं यथा सुनिशितम्,
तं न ज्वलेन्न ज्वालयेत् यः स भिक्षुः ॥ ९ ॥

(9) One, who does not himself dig, nor make others dig the earth, who does not drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon viz. is the real monk

मूलः—अनिलेण न वीए न वीयावए,
हरियाणि न छिंदे न छिंदावए ।
बीयाणि सया विवज्जयंतो,
सच्चित्तं नाहारए जे स भिक्खू ॥१०॥

छायाः—अनिलेन न वीजयेत् न वीजायेत्,
हरितानि न च्छिंदयेन्नच्छेदयेत् ।
बीजानि सदा विवर्जयन्,
साचित्तं नाहरेद् यः स भिक्षुः ॥१०॥

(10) One who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat anything containg living organism, is the real monk.

मूलः—महुकारसमा बुद्धा, जे भवंति अणिस्सिया ।
नाणापिण्डरया दंता, तेण वुच्चंति साहुणो ॥११॥

छायाः—मधुकरसमा बुद्धाः, ये भवन्त्यनिश्रिताः ।
नानापिण्डरता दान्ताः, तेनोच्यन्ते साधवः ॥११॥

(11) Those enlightened monks, who, like bees, do not stick to any particular thing, who are given to collect alms from different places and who are self restrained, are designated Sadhus on that score.

मूलः—जे न वंदे न से कुप्पे, वंदिओ न समुक्कसे।
एवमन्नेसमाणस्स सामण्णमणुचिट्ठइ ॥१२॥

छायाः—यो न वन्देत् न तस्मै कुप्येत्, वन्दितो न समुत्कर्षेत्।
एवमन्वेषमानस्य, श्रामण्यमनुतिष्ठति ॥ १२ ॥

(12) The monk should not be angry with one who does not salute. On being saluted, he should not be elated, if he begs in the way given above, his monkhood remains intact.

मूलः—पण्णसमत्ते सया जए, समताधम्ममुदाहरे मुणी।
सुहुमे उ सया अलूसए, णो कुज्झे णो माणि माहणे १३

छायाः—प्रज्ञासमाप्तः सदा जयेत्, समतया धर्ममुदाहरेन्मुनिः।
सूक्ष्मे तु अलूषकः, न क्रुध्येन्न मानी माहनः ॥ १३ ॥

(13) Being possessed of sharp intellect and always alert (in religiousness) the sage should correctly expound the religion of equanimity. Such a sage who may be styled a Brahman should be always self restrained, not neglecting a single item of duty. He should never be angry or proud.

मूलः—न तस्स जाई व कुलं व ताणं,
णण्णत्थ विज्जाचरणं सुचिन्नं।
णिक्खम्मसे सेवइ गारिकम्मं,
ण से पारए होइ विमोयणाए ॥ १४ ॥

छाया:- न तस्य जातिर्वा कुलं वा त्राणं,
नान्यत्र विद्या चरणं सुचीर्णम् ।
निष्क्रम्य सः सेवतेऽगारिकर्म,
न सः पारगो भवति विमोचनाय ॥ १४ ॥

(14) Neither his high caste nor his noble family can save a monk. Nothing can save him except his knowledge and conduct which are well directed. Inspite of his having quitted his house, were a monk to practise the duties of a householder, he will not succeed in obtaining liberation.

मूलः—एवं ण से होइ समाहिपत्ते,
जे पन्नवं भिक्खु विउक्कसेज्जा ।
अहवा वि जे लाभमयावलित्ते,
अन्नं जणं खिंसति बालपन्ने ॥ १५ ॥

छाया:—एवं न स भवति समाधिप्राप्तः,
यः प्रज्ञया भिक्षुः व्युत्कर्षेत् ।
अथवाऽपि यो लाभमदावलिप्तः,
अन्यं जनं खिंसति बालप्रज्ञः ॥ १५ ॥

(15) The intelligent monk, who is proud of his intelligence cannot be established in the proper path; similarly that foolish monk too, who despises other people being proud of some of the extra.ordinary powers which he has acquired.

मूलः—न पूयणं चेव सिलोयकामी,
पियमप्पियं कस्सइ णो करेज्जा ।
सव्वे अणट्ठे परिवज्जयंते,
आणाउले या अकसाइ भिक्खू ॥१६॥

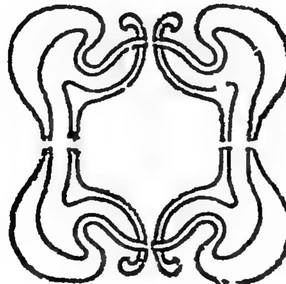
छायाः—न पूजनं चैव श्लोककामी, प्रियमप्रियं कस्यापि नो कुर्यात् ।
सर्वानर्थान् परिवर्जयन्, अनाकुलश्च अकषायी भिक्षुः ॥१६॥

(16) The monk should not hanker after his worship or praise. He should not purposely do good or bad to others. Avoiding all evils, the monk should be undisturbed and unimpassioned.

मूलः—जाए सद्धाए निक्खंतो, परियायट्ठाणमुत्तमं ।
तमेव अणुपालिज्जा, गुणे आयरियसम्मए ॥१७॥

छायाः—यया श्रद्धया निष्क्रान्तः, पर्यायस्थान मुत्तमम् ।
तदेवानुपालयेत्, गुणेषु आचार्यसम्मतेषु ॥१७॥

(17) He should pr-serve, regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood.



Nirgrantha Pravachan

Chapter X

Pramad Parihar

मूलः—दुमपत्तए पंडुरए जहा, निवडइ राइगणाण अच्चए ।
एवं मणुआणं जीविअं, समयं गोयम ! मा पमायए १

छायाः—द्रुमपत्रकं पाण्डुरकं यथा, निपतति रात्रिगणानामत्यये ।
एवं मनुजानां जीवितं, समयं गौतम ! मा प्रमादीः ॥१॥

(I) Juat as the pale leaf of the tree falls down at the end of its days, so does the life of men. Be not inattentive, Gautama, even for a while.

मूलः—कुसग्गे जह ओसबिंदुए, थोवं चिट्ठइ लंबमाणए ।
एवं मणुआण जीविअं, समयं गोयम ! मा पमायए ॥२॥

छायाः—कुशाग्रे यथाऽवश्यायबिन्दुः, स्तोकं तिष्ठति लम्बमानकः ।
एवं मनुजानां जीवितं, समयं गौतम ! मा प्रमादीः ॥२॥

(2) Just as a dew drop remains only for a short while at the end of the grass blade, so does the life of men; be not inattentive, Gautama, even for a while.

मूलः—इइ इत्तरिअम्मि आउए, जिविअए बहुपच्चवायए ।
विहुणाहि रयं पुरेकडं, समयं गोयम ! मा पमायए ३

छायाः—इतीत्वर आयुषि, जीवितके बहु प्रत्यवायके ।
विधुनीहि रजः पुराकृतं, समयं गौतम ! मा प्रमादीः ॥३॥

(3) When the life is fleeting here, and existence is full of accidents, shake off the sins committed already. Be not inattentive, Gautama, even for a while.

मूलः—दुल्लहे खलु माणुसे भवे, चिरकालेण वि सव्वपाणिणं।
गाढा य विवाग कम्मुणो, समयं गोयम ! मा पमायए ४

छाया:-दुर्लभः खलु मानुष्यो भवः चिरकालेनापि सर्वप्राणिनाम् ।
गाढाश्च विपाकाः कर्मणां, समयं गौतम ! मा प्रमादीः ॥४॥

(4) Difficult to obtain is human existenec for living beings even after a long time. The results of action are hard; be not. inattentive Gautama, even for a while.

मूलः—पुढविकायमइगओ. उक्कोसं जीवो उ संवसे ।
कालं संखाईयं, समयं गोयम ! मा पमायए ॥५॥

छाया:-पृथिवीकायमतिगतः, उत्कर्षतो जीवस्तु संवसेत् ।
कालं संख्यातीतं, समयं गौतम ! मा प्रमादीः ॥ ५ ॥

(5) When the soul has entered the earthbody, it may remain there for a maximum time of Asainkhaya (innumerable years); be not inattentive , Gautama, even for a while.

मूलः—आउक्कायमइगओ, उक्कोसं जीवो उ संवसे ।
कालं संखाईयं, समयं गोयम ! मा पमायए ॥६॥

तेउक्कायमइगओ, उक्कोसं जीवो उ संवसे ।
कालं संखाईयं, समयं गोयम ! मा पमायए ॥७।

वाउक्कायमइगओ, उक्कोसं जीवो उ संवसे ।
कालं संखाईयं, समयं गोयम ! मा पमायए ॥८॥

छाया:-अपकायमतिगतः, उत्कर्षतो जीवस्तु संवसेत् ।
कालं संख्यातीतं, समयं गौतम ! मा प्रमादीः ॥ ६ ॥

तेजः कायमतिगतः, उत्कर्षतो जीवस्तु संवसेत् ।
कालं संख्यातीतं, समयं गौतम ! मा प्रमादीः ॥ ७ ॥

वायुकायमतिगतः, उत्कर्षतो जीवस्तु संवसेत् ।
कालं संख्यातीतं, समयं गौतम ! मा प्रमादीः ॥ ८ ॥

(6-8) When the soul has entered the water-body or fire-body or windbody it may remain there for a maximum time of Asainkhaya (innumerable years); be not inattentive, Gautama, even for a while.

मूलः—वणस्सइकायमइगओ, उक्कोसं जीवो उ संवसे ।
कालमणंतं दुरंतयं, समयं गोयम ! मा पमायए ॥९॥

छाया:—वनस्पतिकायमतिगतः, उत्कर्षतो जीवस्तु संवसेत् ।
कालमनन्तं दुरन्तं, समयं गौतम ! मा प्रमादीः ॥ ९ ॥

(9) When the soul has entered the vegetable body, it may remain there for an infinite time difficult to come to an end. (or in which there is no betterment); be not inattentive, Gautama, even for a while.

मूलः-बेइंदिअकायमइगओ, उक्कोसं जीवो उ संवसे ।
कालं संखिज्जसण्णिअं, समयं गोयम ! मा पमायए१०

छाया:-द्वीन्द्रियकायमतिगतः, उत्कर्षतो जीवस्तु संवसेत ।
कालं संख्येयसंज्ञितं, सयमं गौतम ! मा प्रमादीः ॥१०॥

(10) When the soul has entered the body of an oraganism of two senses, it may remain there for a long time termed Samkhyeya (or numerous years),be not inattentive, Gautama, even for a while.

मूलः—तेइंदियकायमइगओ, उक्कोसं जीवो उ संवसं ।
कालं संखिज्जसंणिअं । समयं गोयम!मा पमायए११

छायाः—त्रीन्द्रियकायमतिगतः उत्कर्षतो जीवस्तु संवसेत् ।
कालं संख्येयसंज्ञितं, समयं गौतम ! मा प्रमादीः ॥११॥

(11) When the soul has entered the body of living organism of three senses the soul may remain three for a long time termed Samkhyeya Be not inattentive Gautama. even for a while.

मूलः—चउरिंदियकायमइगओ,
उक्कोसं जीवो उ संवसे ।
कालं संखिज्जसंणिअं,
समयं गोयम ! मा पमायए ॥ १२ ॥

छायाः—चतुरिन्द्रियकायमतिगतः उत्कर्षतो जीवस्तु संवसेत् ।
कालं संख्येयसंज्ञितं, समयं गौतम ! मा प्रमादीः ॥ १२ ॥

(12) When the soul has entered the body of living organism of four senses, the soul may remain there for a long time termed Samkhayeya. Be not in inattentive, Gautama, even for a while.

मूलः—पंचिंदियकायमइगओ, उक्कोसं जीवो उ संवसे ।
सत्तट्ठभवग्गहणे, समयं गोयम ! मा पमायए ॥१३॥

छायाः—पञ्चेन्द्रियकायमतिगतः, उत्कर्षतो जीवस्तु संवसेत् ।
सप्ताष्टभवग्रहणानि, समयं गौतम ! मा प्रमादीः ॥१३॥

(13) When the soul has entered the body of living being of five senses,it may remain there for a period of seven

or eight births, be not inattentive;Gautama,even for a while.

मूलः—देवे नेरइए अइगओ,
उक्कोसं जीवो उ संवसे।
इक्किक्कभवग्गहणे,
समयं गोयम! मा पमायए॥ १४॥

छाया:-देवे नैरयिके चातिगतः, उत्कर्षतो जीवस्तु संवसेत्।
एकैकभवग्रहणं, समयं गौतम! मा प्रमादीः॥ १४॥

(14) When the soul has entered the body of divine beings or hell-beings, the soul may remain there for a maximum period of one whole life; be not inattentive, Gautama, even for a while.

मूलः—एवं भवसंसारे, संसरइ सुहासुहेहिं कम्मेहिं।
जीवो पमायबहुलो, समयं गोयम! पमायए॥१५॥

छाया:-एवं भवसंसारे, संसरति शुभाशुभैः कर्मभिः।
जीवो बहुलप्रमादः, समयं गौतम! मा प्रमादीः॥१५॥

(15) Thus the soul prone to carelessness revolves by his good or bad actions in this worldly life; be not inattentive, Gautama, even for a while.

मूलः—लद्धुण वि माणुसत्तणं,
आरिअत्तं पुणरावि दुल्लहं।
बहवे दसुआ मिलक्खुआ,
समयं गोयम! मा पमायए॥ १६॥

छाया:-लब्ध्वाऽपि मानुषत्वं, आर्यत्वं पुनरपि दुर्लभम्।
बहवो दस्यवो म्लेच्छाः, समयं गौतम! मा प्रमादीः॥१६॥

(16) Although human existence be secured, the birth in the Arya race is further difficult to secure; many men are born in the races of Dasyus and Mlecchas, be not inattentive Gautama, even for a while.

मूलः—लद्धूणवि आरियत्तणं, अहीणपंचिंदियया हु दुल्लहा।
विगलिंदिया हु दीसई, समयं गोयम! मा पमायए॥१७॥

छायाः—लब्ध्वाऽप्यार्यत्वं, अहीनपञ्चेन्द्रियता हि दुर्लभा।
विकलेन्द्रियता हि दृश्यते, समयं गौतम ! मा प्रमादीः ॥१७॥

(17) Although the birth in the Arya race be obtained, it is further difficult to have all the five senses intact. There is seen some one or the other sense defective; be not inattentive, Gautama, even for a while.

मूलः—अहीणपंचिंदियत्तं पि से लहे,
उत्तमधम्मसुई हु दुल्लहा ।
कुतित्थिनिसेवए जणे,
समयं गोयम ! मा पमायए ॥ १८ ॥

छायाः—अहीनपञ्चेन्द्रियत्वमपि स लभेत,
उत्तमधर्मश्रुतिर्हि दुर्लभा ।
कुतीर्थिनिषेवको जनो,
समयं गौतम ! मा प्रमादीः ॥ १८ ॥

(18) A man may have intactness in all five senses, still, it is very difficult to have an occasion to here the best religion. People generally resort to teachers of wrong beliefs; be not inattentive, Gautama even for a while.

मूलः–लद्धूणवि उत्तमं सुइं, सद्दहणा पुणरवि दुल्लहा।
मिच्छत्तनिसेवए जणे, समयं गोयम ! मा पमायए १९

छायाः–लब्ध्वाऽपि उत्तमां श्रुतिं, श्रद्धानं पुनरपि दुर्लभम्।
मिथ्यात्वनिषेवको जनो, समयं गौतम ! मा प्रमादीः ॥१९॥

(19) Even securing an occasion to hear the best religion, it is further difficult to have an attitude of faith; people generally are given to an attitude of faithlessness; be not inattentive, Gautama, even for a while.

मूलः–धम्मं पि हु सद्दहंतया, दुल्लहया काएण फासया।
इह कामगुणेहि मुच्छिया, समयं गोयम ! मा पमायए २०

छायाः–धर्ममपि हि श्रद्दधतः, दुर्लभकाः कायेन स्पर्शकाः।
इह कामगुणैर्मूर्च्छिताः, समयं गौतम ! मा प्रमादीः ॥२०॥

(20) Although one may believe in the religsous doctrines, it is further difficult to practise bodily (the various observances); people are generally addicted to pleasures here; be not in attentive, Gautama, even for a while.

मूलः–परिजूरइ ते सरीरयं, केसा पंडुरया हवंति ते
से सोयबले य हायई, समयं गोयम ! मा पमायए ॥२१॥

छायाः–परिजीर्यति ते शरीरकं, केशाः पाण्डुरका भवन्ति ते।
तव श्रोत्रबलं च हीयते, समयं गौतम ! मा प्रमादीः ॥२१॥

(21) Your body is growing old; your hair are becoming grey; the power of your ears is decreasing; be not inattentive, Gautama, even for a while.

मूलः—अरई गंडं विसूइया,
आयंका विविहा फुसंति ते ।
विहडइ विद्धंसइ ते सरीरयं,
समयं गोयम ! मा पमायए ॥ २२ ॥

छायाःअरतिर्गण्डं विसूचिका, आतंका विविधा स्पृशन्ति ते ।
विह्रियते विध्वस्यति ते शरीरकं, समयं गौतम ! मा प्रमादीः २२

(22) Despondency, boils, cholera, and various other diseases over-come you, and your body gets crashed and decayed, be not inattentive, Gautama, even for a while.

मूलः—वोच्छिंद सिणेहमप्पणो,
कुमुयं सारइयं वा पाणियं ।
से सव्वसिणेहवज्जिए,
समयं गोयम ! मा पमायए ॥ २३ ॥

छायाः—व्युच्छिन्धि स्नेहमात्मनः, कुमुदं शारदमिव पानीयम् ।
तत् सर्वस्नेहवार्जितः, समयं गौतम ! मा प्रमादीः ॥ २३ ॥

(23) Shake off your sense of attachment as the lotus (leaves) shake of the water (even) of the autumn; being destitute of all sorts of attachment be not inattentive Gautama, even for a while.

मूलः—चिच्चाण धणं च भारियं,
पव्वइओ हि सि अणगारियं ।
मा वंतं पुणो वि आविए,
समयं गोयम ! मा पमायए ॥ २४ ॥

छायाः—त्यक्त्वा धनं च भार्यां, प्रव्रजितो ह्यसनगारताम् ।
मा वान्तं पुनरप्यापिवेः, समयं गौतम ! मा प्रमादीः ॥२४॥

(24) Abandoning wealth and wife you have left off your home and become a houseless monk. Do not drink again what is vomitted; be not inattentive Gautama, even for a while

मूलः—न हु जिणे अज्ज दीसई, बहुमए दिस्सई मग्गदेसिए।
संपइ नेयाउए पहे, समयं गोयम ! मा पमायए ॥२५॥

छायाः—न खलु जिनोऽद्य दृश्यते, बहुमतो दृश्यते मार्गदेशकः।
सम्प्रति नैयायिके पथि, समय गौतम ! मा प्रमादीः ॥२५॥

(25) No Jina is now seen, but there is seen the guide esteemed by many. Having fallen on the right path do not become inattentive, Gautama, even for a while.

मूलः—अवसोहिय कंटगापहं, ओइएणो सि पहं महालयं।
गच्छसि मग्गं विसोहिया, समयं गोयम ! मा पमायए२६

छायाः—अवशोध्य कण्टकपथं, अवतीर्णोऽसि पन्थानं महालयं।
गच्छसि मार्गं विशोध्य, समयं गौतम ! मा प्रमादीः ॥२६॥

(26) Having got rid of the thormy road you are got down on the great path; please go by the proper path having found it; do not become inattentive, Gautama, even for a while.

मूलः—अबले जह भारवाहए, मा मग्गे विसमेऽवगाहिया।
पच्छा पच्छाणुतावए, समयं गोयम ! मा पमायए २७

छायाः—अबलो यथा भारवाहकः, मा मार्गं विषममवगाह्य।
पश्चात्पश्चादनुताप्यते, समयं गौतम ! मा प्रमादीः ॥२७॥

(27) Do not go unto an uneven path like a weak beast

of burden and then begin to repent. Be not inattentive Gautama, even for a while,

मूलः—तिरणो हु सि अरणवं महं,
किं पुण चिट्ठसि तीरमागओ।
अभितुर पारं गमित्तए,
समयं गोयम ! मा पमायए ॥ २८ ॥

छायाः-तीर्णः खल्वस्यर्णवं महान्तं, किं पुनस्तिष्ठसि तीरमागतः।
अभित्वरस्व पारं गन्तुं, समयं गौतम ! मा प्रमादीः ॥ २८ ॥

(28) You are about to cross the vast ocean; then why do you come again to the shore and stand. Make haste to go to the other side. Be not inattentive, Gautama even for a while,

मूलः-अकलेवरसेणिमूसिया,
सिद्धिं गोयम ! लोयं गच्छसि ;
खेमं च सिवं अणुत्तरं,
समयं गोयम ! मा पमायए ॥ २९ ॥

छायाः-अकलेवर श्रेणि मुच्छ्रित्य, सिद्धिं गौतम ! लोकं गच्छसि।
क्षेमं च शिवमनुत्तरं, समयं गौतम ! मा प्रमादीः ॥२९॥

(29) Having aseended the ladder of the destruction of Actions, which puts an end to bodies, you are going, Gautama, to the world of the Perfect where there is safety and happiness par excellence. Be not inattentive even, for a while, Gautama !



Chapter XI

Bhasha Swaroop

मूलः—जा य सच्चा अवतव्वा, सच्चामोसा य जा मुसा।
जा य बुद्धेहिऽणाइरणा, न तं भासिज्ज पन्नवं ॥१॥

छायाः—या च सत्याऽवक्तव्या, सत्यामृषा च या मृषा।
या च बुद्धैर्नाचीर्णा, न तां भाषेत प्रज्ञावान् ॥ १ ॥

(1) The wise monk should not speak (a) what is true but should not be spoken (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in every day life).

मूलः—असच्चमोसं सच्चं च, अणवज्जमकक्कसं।
समुप्पेहमसंदिद्धं, गिरं भासिज्ज पन्नवं ॥ २ ॥

छायाः—असत्यामृषां सत्यां च, अनवद्यामकर्कशाम्।
समुत्प्रेक्ष्याऽसंदिग्धां, गिरं भाषेत प्रज्ञावान् ॥ २ ॥

(2) He should utter a speech (1) which is the common one being neither true nor false, or (2) which is true provided that it is faultless, soft, considerate and definite.

मूलः—तहेव फरुसा भासा, गुरुभूओवघाइणी।
सच्चा वि सा न वत्तव्वा, जओ पावस्स आगमो ३

छायाः—तथैव परुषा भाषा, गुरुभूतोपघातिनी।
सत्याऽपि सा न वक्तव्या, यतः पापस्यागमः ॥ ३ ॥

(3) So also, he should not utter a speech which is harsh or harmful to many beings although it were quite true, as there is the origin of sin from it.

मूलः-तहेव काणं काणे त्ति, पंडगं पंडगे त्ति वा ।
वाहिग्रं वा वि रोगि त्ति, तेणं चोरे त्ति नो वए ॥४॥

छायाः-तथैव काणं काण इति, पण्डकं पण्डक इति वा ।
व्याधिमन्तं वाऽपि रोगीति, स्तेनं चौर इति न वदेत् ॥४॥

(4) So also, he should not call a squint 'a squint, a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'.

मूलः-देवाणं मणुयाणं च, तिरियाणं च वुग्गहे ।
अमुगाणं जओ होउ, मा वा होउ त्ति नो वए ॥५॥

छायाः-देवानां मनुजानां च, तिरश्चां च विग्रहे ।
अमुकानां जयो भवतु, मा वा भवत्विति नो वदेत् ॥ ५ ॥

(5) Regarding a fight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose.

मूलः-तहेव सावज्जणुमोयणी गिरा,
ओहारिणी जा य परोवघाइणी ।
से कोहलोह भयहास व माणवो,
न हासमाणो वि गिरं वएज्जा ॥ ६ ॥

छायाः-तथैव सावद्यानुमोदिनी गिरा,
अवधारिणी या च परोपघातिनी ।

तां क्रोधलोभभयहास्येभ्यो मानवः,
न हसन्नपि गिरं वदेत् ॥ ६ ॥

(6) So also, out of anger or greed or fear, or in joke, a man should have no utterance which allows a sinful act, or which is of a definite nature or which leads to any harm to others.

मूलः—अपुच्छिओ न भासेज्जा, भासमाणस्स अंतरा ।
पिट्ठिमंसं न खाएज्जा, मायामोसं विवज्जए ॥७॥

छाया.—अपृष्टो न भाषेत्, भाषमाणस्यान्तरा ।
पृष्ठमांसं न खादेत्, मायामृषां विवर्जयेत् ॥ ७ ॥

(7) He should not speak unasked, nor he should interrupt (the teacher) when he is speaking; he should not have back-biting and he should safely avoid deception & falsehood.

मूलः—सक्का सहेउं आसाइ कंटया,
अओमया उच्छहया नरेणं ।
अणासए जो उ सहेज्ज कंटए,
वइमए कण्णसरे स पुज्जो ॥ ८ ॥

छायाः—शक्याः सोढुमाशयाकण्टकाः,
अयोमया उत्साहमानेन नरेण ।
अनाशया यस्तु सहेत कण्टकान्,
वाङ्मयान् कर्णशरान् सः पूज्य ॥ ८ ॥

(8) It is possible for a man of ambition to bear iron-darts with hopes about, the future; but, the monk, who without any hope bears thorns of words piercing the ears, is really a worthy monk.

मूलः—मुहुत्तदुक्खा उ हवंति कंटया,
अओमया ते वि तओ सुउद्धरा ।
वायादुरुत्ताणि दुरुद्धराणि,
वेराणुबंधीणि महब्भयाणि ॥ ९ ॥

छायाः-मुहूर्त्तदुःखास्तु भवन्ति कण्टकाः,
अयोमयास्तेऽपि ततः सूद्धराः ।
वाचा दुरुक्तानि दुरुद्धराणि,
वैरानुबन्धीनि महाभयानि ॥ ९ ॥

(9) Iron darts pain only a while and they can be extracted, but, injurious words are hard to be extracted, they result in enmities and are very terrilbe in consequences.

मूलः—अवगणवायं च परंमुहस्स,
पच्चक्खओ पडिणियं च भासं ।
ओहारिणिं अप्पियकारिणिं च,
भासं न भासेज्ज सया स पुज्जो ॥ १० ॥

छायाः—अवर्णवादं च पराङ्मुखस्य,
प्रत्यक्षतः प्रत्यनीकां च भाषाम् ।
अवधारिणीमप्रियकारिणीं च,
भाषां न भाषेत् सदा सः पूज्यः ॥ १० ॥

(10) A monk should not use words of censure behind the back of another; he should not use painful language in the presence of another; so also he should not use determinative expression as also unpalatable expression; a monk who behaves thus, is really a worthy one,

मूलः-जहा सुणी पूइकगणी, निक्कसिज्जइ सव्वसो ।
एवं दुस्सीलपडिणीए, मुहरी निक्कसिज्जइ ॥११॥

छाया:-यथा शुनी पूतिकर्णी, निः कास्यते सर्वतः ।
एवं दुःशीलः प्रत्यनीकः, मुखरिर्निःकास्यते ॥ ११ ॥

(11) Just as a bitch with stinking ears is driven away from every place similarly there is turned out an ill-behaved. opposing and garrulous pupil.

मूलः-कणकुंडगं चइत्ताणं, विट्ठं भुंजइ सूयरे ।
एवं सीलं चइत्ताणं, दुस्सीले रमई मिए ॥ १२ ॥

छायाः—कण कुण्डकं त्यक्त्वा, विष्टां भुङ्क्ते शूकरः ।
एवं शीलं त्यक्त्वा, दुःशीलं रमते मृगः ॥१२॥

(12) The pig leaves aside grain and chaff and eats faeces; similarly the brute of a pupil abandons proper behaviour and finds delight in ill-behaviour,

मूलः-आहच्च चंडालियं कट्टु, न निण्हविज्ज कयाइ वि ।
कडं कडेत्ति भासेज्जा, अकडं णो कडेत्ति य ॥१३॥

छायाः-कदाचिच्च चाण्डालिकं कृत्वा, न निह्नुवीत कदापि च ।
कृतं कृतमिति भषित, अकृतं नो कृतमिति च ॥ १३ ॥

(13) If accidentally he does something wicked, he should never conceal it. He should say he has done it regarding what is done; and should say he has not done regarding what he has not done.

मूलः—पडिणीयं च बुद्धाणं, वाया अदुव कम्मुणा ।
आवी वा जइ वा रहस्से, णेव कुज्जा कयाइ वि १४

छाया:-प्रत्यनीकं च बुद्धानां, वाचाऽथवा कर्मणा ।
आविर्वा यदि वा रहसि, नैव कुर्यात् कदापि च ॥ १४ ॥

(14) He should never do what is disagreeable to the wise in words or in deed, openly or in secret.

मूलः–जणवयसम्मयठवणा, नामे रूवे पडुच्च सच्चे य।
ववहारभावजोगे, दसमे ओवम्म सच्चे य ॥ १५ ॥

छायाः–जनपद–सम्यक्त्वस्थापना च, नाम रूपं प्रतीत्य सत्यं च।
व्यवहारभावे योगानि दशमौपामिकं सत्यं च ॥ १५ ॥

(15) Provincial truth, conventional truth, attributional truth, designational truth, truth by appearance, relative truth, truth by popular usage, truth by prominent presence, truth by connection and lastly truth by similarity these are the ten kinds of truth.

मूलः–कोहे माणे माया, लोभे पेज्ज तहेव दोसे य।
हासे भए अक्खाइय, उवाघए निस्सिया दसमा ॥१६॥

छायाः–क्रोधं मानं माया, लोभं रागं तथैव द्वेषञ्च।
हास्यं भयं आख्यातिकः उपघातो निःश्रितो दशमाः ॥ १६ ॥

(16) Lie is seen originating in anger, pride, deceit, avarice, love, hatred, joke. fear, romance, and lastly censure which is the tenth.

मूलः–इणमन्नं तु अन्नाणं इहमेगेसिमाहियं।
देवउत्ते अयं लोए, बंभउत्तं ति आवरे ॥ १७ ॥

छायाः–इदमन्यत्तु अज्ञानं, इहैकेतदाख्यातम्।
देवासोऽयं लोकः, ब्रह्मोप्त इत्यपरे ॥ १७ ॥

(17) This is a doctrine of some other people; some philosophers propound that this world is created by gods

while some others hold that it is created by Brahman.

मूलः—इसरेण कडे लोए, पहाणाइ तहावरे ।
जीवाजीवसमाउत्ते, सुहदुक्खसमन्निए ॥ १८ ॥

छाया:—ईश्वरेण कृतो लोकः प्रधानादिना तथाऽपरे ।
जीवाजीवसमायुक्तः सुखदुःखसमन्वितः ॥ १८ ॥

(18) Some say that this world full of living beings and inanimate matter & full of pleasure and pain is created by the Almighty; while some others hold that primaeval matter etc. from the material cause.

मूल–:सयंभुणा कडे लोए, इति वुत्तं महेसिणा ।
मारेण संथुया माया, तेण लोए असासए ॥ १९ ॥

छाया:—स्वयम्भुवा कृतो लोकः, इत्युक्तं महर्षिणा ।
मारेण संस्तुता माया, तेन लोकोऽशाश्वतः ॥ १९ ॥

(19) The great sage (of course one who was unreligious) has stated that the world is produced by the self born god. Mara produced Maya, therefore the world is non-eternal.

मूलः—माहणा समणा एगे, आह अंडकडे जगे ।
असो तत्तमकासी य, अयाणंता मुसं वदे ॥ २० ॥

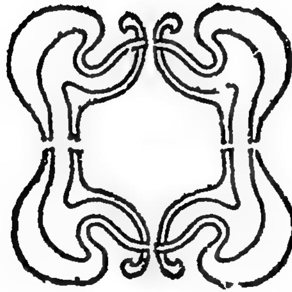
छाया:—माहनाः श्रमणा एके, आहुरण्डकृतं जगत् ।
असौ तत्त्वमकार्षीत्, अजानन्तः मृषा वदन्ति ॥ २० ॥

(20) Some Brahman sages say that the world is produced from the egg. He (i. e. the god) created the things; People, not knowing this, speak false.

मूलः—सएहिं परियाएहिं, लोयं बूया कडे त्ति य ।
तत्तं तेण विजाणंति, ण विणासी कयाइ वि ॥२१॥

छायाः-स्वकैः पर्यायै लोकमब्रुवन् कृतमिति च ।
तत्त्वं ते न विजानन्ति, न विनाशी कदापि च ॥ २१ ॥

(21) Those who say that the world is a produced one on the strength of their own arguments do not know the truth. The world never perishes.



Chapter XII

Leshya Swaroop

मूलः-किरहा नीला य काऊ य, तेऊ पम्मा तहेव य ।
सुक्कलेसा य छट्ठा य, नामाइं तु जहक्कमं ॥ १ ॥

छायाः-कृष्णा नीला च कापोती च, तेजः पद्मा तथैव च ।
शुक्ललेश्या च षष्ठी च, नामानि तु यथाक्रमम् ॥ १ ॥

(1) Dark, blue grey, red, yellow and white are the six lesyas or soul developments which are named also in this order.

मूलः-पंचासवप्पवत्तो, तीहिं अगुत्तो छसुं अविरओय ।
तिव्वारंभपरिणओ, खुद्दो साहस्सिओ नरो ॥ २ ॥
निद्धंधसपरिणामो, निस्संसो अजिइंदिओ ।
एअजोगसमाउत्तो, किरहलेसं तु परिणमे ॥३॥

छायाः-पन्चाश्रवप्रवृत्तस्त्रिभिरगुप्त षट्सु आविरतश्च ।
तीव्रारम्भपरिणतः क्षुद्रः साहसिको नरः ॥ २ ॥
निध्वंसपरिणामः, नृशंसोऽजितेन्द्रियः ।
एतद्योगसमायुक्तः, कृष्णलेश्यां तु परिणमेत् ॥ ३ ॥

(2-3) A man allowing the five inlets of Action to work, unguarded in the three (mind, word and deed) and not desisting from injury to the six (groups of living beings), undertaking cruel deeds, mean minded, adventurous reck-less of consequence wicked and having no control over his

senses a man possessed of actions coresponding to this traits develops the dark soul developments.

मूलः—इस्सा अमरिस अतवो,अविज्ज माया अहीरिया ।
गेही पओसे य सढे, पमत्ते रसलोलुए ॥४॥
सायगवेसए य आरंभा अविरओ, खुद्दो साहस्सिओ नरो ।
एअजोगसमाउत्तो, नीललेसं तु परिणमे ॥ ५ ॥

छायाः—ईर्ष्याऽमर्षातपः अविद्या माया ऽह्रीकता ।
गृद्धिः प्रद्वेषश्च शठः,प्रमत्तो रसलोलुपः ॥ ४ ॥
सातागवेषकश्चारंभादविरतः,क्षुद्रः साहसिको नरः।
एतद्योगसमायुक्तः, नीललेश्यां तु परिणमेत् ॥ ५॥

(4-5) A man who is jealous, wrathful, uncontrolled, ignorant, deceitful, shameless, greedy, hateful, wicked, careless given to enjoyment, seeking pleasures, persisting in sinful actions, wicked and adventurous-a man possessed of actions in accordance with these traits develops the blue soul development.

मूलः—वंके वंकसमायरे, नियडिल्ले अणुज्जुए ।
पलिउंचगओवहिए,मिच्छदिट्ठी अणारिए ॥६॥
उप्फालग दुट्ठवाई य,तेणे आवि य मच्छरी ।
एअजोगसमाउत्तो,काऊलेसं तु परिणमे ॥७॥

छायाः—वक्रो वक्रसमाचारः,निकृतिमाननृजुकः ।
परिकुंचक औपधिकः,मिथ्यादृष्टिरनार्यः॥६॥
उत्स्याशंक दुष्टवादी च, स्तेनश्चापि च मत्सरी ।
एतद्योगसमायुक्तः, कापोतलेश्यां तु परिणमेत् ॥७॥

(6-7) A man who is crooked, behaving crookedly, deceitful, unstraight forward, full of hypocricy and secret

working, unreligious, ignoble, talking about hurtful and bad things, given to theft and jealousy-one possessed of acturties betraying these traits develops the grey development of the soul.

मूलः—नीयाविची अचवले, अमाई अकुऊहले ।
विणीयाविणए दंते, जोगवं उवहाणवं ॥८॥
पियधम्मे दढधम्मेऽवज्जभीरू हिएसए ।
एयजोगसमाउत्तो, तेऊलेसं तु परिणमे ॥९॥

छायाः—नीचवृत्तिरचपलःअमाय्यकुतूहलः
विनीतविनयो दान्तः,योगवानुपधानवान् ॥८॥
प्रियधर्मा दृढधर्मा अवद्यभीरुर्हितैषिकः ।
एतद्योगसमायुक्तः, तेजोलेश्यां तु परिणमेत् ॥९॥

(8-9) A man who is submissive, stead fast, deceitless, uninquisitive, trained in discipline, self controlled, mindful of his duties and observances, loving religion, fixed in religion, afraid of sins and striving for welfare, one who has activities in accordance with these tendencies develops the red development of the soul.

मूलः—पयणुक्कोहमाणे य, मायालोभे य पयणुए ।
पसंताचित्ते दंतप्पा, जोगवं उवहाणवं ॥ १० ॥
तहा पयणुवाई य, उवसंते जिइंदिए ।
एयजोगसमाउत्तो, पम्हलेसं तु परिणमे ॥११॥

छायाः—प्रतनुक्रोधमानश्च, मायालोभौ च प्रतनुकौ ।
प्रशान्ताचित्तो दान्तात्मा, योगवानुपधानवान् ॥ १० ॥
तथा प्रतनुवादी च, उपशान्तो जितेन्द्रियः ।
एतद्योगसमायुक्तः, पद्मलेश्यां तु परिणमेत् ॥ ११ ॥

(10-11) A man who has very little anger, pride, deceit or avarice, who has calmed his mind and exerted self control. who is mindful of his duties and observances, one who talks little and is always calm and controlled in senses-one who has activities in accordance with these tendencies develops the yellow development of the soul

मूलः—अट्टरुद्दाणि वज्जित्ता, धम्मसुक्काणि झायए।
पसंतचित्ते दंतप्पा, समिए गुत्ते य गुत्तिसु ॥१२॥

सरागो वीयरागो वा, उवसंते जिइंदिए।
एयजोगसमाउत्तो, सुक्कलेसं तु परिणमे॥१३॥

छायाः—आर्त्तरौद्रे वर्जयित्वा, धर्मशुक्ले ध्यायति ।
प्रशान्तचित्तो दान्तात्मा, समितो गुप्तश्च गुप्तिभिः ॥ १२ ॥
सरागो वीतरागो वा, उपशान्तो जितेन्द्रियः ।
एतद्योगसमायुक्तः, शुक्ललेश्यां तु परिणमेत् ॥ १३ ॥

(12-13) Shunning miserable and cruel thoughts and thinking of religious and meritorious things, one who has calmed his mind and exerted self control, practising the five samitis (or carefulnesses) and the three Guptis (controls), one who remains always calm and self controlled whether he be subject to passion or free from it—one who has activities in accordance with these tendencies develops the white, development of the soul.

मूलः—किण्हा नीला काऊ, तिण्णि वि एयाओ अहमलेसाओ।
एयाहिं तिहिं वि जीवो, दुग्गइं उववज्जई ॥ १४ ॥

छायाः—कृष्णा नीला कापोता, तिस्रोऽप्येता अधर्मलेश्याः ।
एताभिस्तिसृभिरपि जीवः, दुर्गतिमुपपद्यते ॥ १४ ॥

(14) Whether dark, blue or grey-all these three are the low developments of the soul under these three devo-lopments the soul goes to miserable existences.

मूलः-तेउ पम्हा सुक्का, तिरिण वि एयाओ धम्मलेसाओ ।
एयाहिं तिहिं वि जीवो, सुग्गइं उववज्जइ ॥ १५ ॥

छायाः-तेजसी पद्मा शुक्ला, तिस्रोऽप्येता धर्मलेश्याः ।
एताभिस्तिसृभिरपि जीवः, सुगति मुपपद्यते ॥ १५ ॥

(15) Red, yellow and white developments of the soul are the holy developments; under the influence of any of these three, the soul goes to happy conditions of life.

मूलः—अन्तोमुहुत्तम्मि गए, अंतमुहुत्तम्मि सेसए चेव ।
लेसाहिं परिणयाहिं, जीवा गच्छंति परलोयं ॥१६॥

छायाः—अन्तर्मुहूर्त्ते गते, अन्तर्मुहूर्त्ते शेषे चैव ।
लेश्याभिः परिणताभिः, जीवा गच्छन्ति परलोकम् ॥१६॥

(16) When the last moment of life has come and when a part of it has remained, the souls with their speci-fic developments complete (under the condition) go to the next world.

मूलः-तम्हा एयासि लेसाणं, अणुभावं वियाणिया ।
अप्पसत्थाओ वज्जित्ता, पसत्थाओऽहिट्ठिए मुणी १७

छायाः-तस्मादेतासां लेश्यानां, अनुभावं विज्ञाय ।
अप्रशस्तास्तु वर्जयित्वा, प्रशस्ता अधितिष्ठेन् मुनिः ॥ १७ ॥

(17) Therefore, having known the nature & power of these soul developments, a monk should avoid the bad developments and choose the good ones.

Nirgrantha Pravachana

Chapter XIII

Kashaya Swaroop

मूलः—कोहो अ माणो अ अणिग्गहीआ,
माया अ लोभो अ पवड्ढमाणा ।
चत्तारि एए कसिणा कसाया,
सिंचंति मूलाइं पुणब्भवस्स ॥ १ ॥

छायाः—क्रोधश्च मानश्चानिगृहीतौ, माया च लोभश्च प्रवर्धमानौ ।
चत्वार एते कृत्स्नाः कषायाः, सिञ्चन्ति मूलानि पुनर्भवस्य ॥१॥

(1) Unchecked anger and conceit, so also increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the tree of transmigration.

मूलः—जे कोहणे होइ जगय भासी,
विओसियं जे उ उदीरएज्जा ।
अंधे व से दंडपहं गहाय,
अविओसिए धासति पावकम्मी ॥२॥

छायाः—यः क्रोधनो भवति जगदर्थभाषी,
व्यपशमितं यस्तु उदीरयेत् ।
अन्ध इव सदण्डपथं गृहीत्वा,
अव्यपशमितं घृष्यति पापकर्मा ॥ २ ॥

(2) The wrathful person who speaks about things as they are termed in a vulgar language of the world (जयट्ठ

भाषी may also mean जयार्थ भाषी who speaks in any way so as to get success), as also one who reexcites an ended quarrel,are again and again troubled unpacified and sinful as they are, just as a blind man who goes out with a club is troubled with thorns etc.

मूलः—जे आवि अप्पं वसुमंति मत्ता,
संखाय वायं अपरिक्ख कुज्जा।
तवेण वाहं सहिउ त्ति मत्ता,
अरणं जणं पस्सति चिंबभूयं ॥ ३ ॥

छायाः—यश्चापि आत्मानं वसुमान् मत्वा,
संख्यां च वादमपरीक्ष्य कुर्यात्।
तपसा वाऽहं सहित इति मत्वा,
अन्यं जनं पश्यति बिम्बभूतम् ॥ ३ ॥

(3) Those also are bad persons, who, thinking themselves to be well-versed in self-restraint, and endowed with discriminative intellect, indiscriminately talk about themselves in high terms, or thinking themselves to be rich in penance, consider other people to be mere shadows.

मूलः—पूयणट्ठा जसोकामी, माणसम्माणकामए।
बहुं पसवइ पावं, मायासल्लं च कुव्वइ ॥ ४ ॥

छायाः-पूजनार्थो यशस्कामी, मानसन्मानकामुकः ॥
बहु प्रसूते पापं, मायाशल्यं च कुरुते ॥ ४ ॥

(4) Such a monk who is after his own worship, who hankers after fame & loves honour and respect, incurs much sin and becomes possessed of a deceitful mental attitude.

मूलः-कसिणं पि जो इमं लोगं, पडिपुराणं दलेज्ज इक्कस्स।
तेणावि से न संतुस्से, इइ दुप्पूरए इमे आया ॥५॥

छायाः-कृत्स्नमपि य इमं लोकं, प्रतिपूर्णं दद्यादकस्मै।
तेनापि स न संतुष्येत्, इति दुःपूरकोऽयमात्मा ॥ ५ ॥

(5) Even though these were given to one man this whole world complete in all respects, the man would not be satisfied even with that; This illustrates how this soul is hard to be satisfied.

मूलः-सुवरणरुप्पस उ पव्वया भवे,
सिया हु केलाससमा असंखया।
नरस्स लुद्धस्स न तेहि किंचि,
इच्छा हु आगाससमा अणंतिआ ॥६॥

छायाः-सुवर्णरूप्ययोः पर्वता भवेयुः,
स्यात्कदाचित्खलु कैलाशसमा असंख्यकाः
नरस्य लुब्धस्य न तैः किंचित्,
इच्छा हि आकाशसमा अनन्तिका ॥ ६ ॥

(6) Even though there were (offered) innumerable mountains of gold and silver as big as the 'kailasa', the greedy man will have no satisfaction with them; Desire is indeed endless like space.

मूलः-पुढवी साली जवा चेव, हिरराणं पसुभिस्सह।
पडिपुराणं नालमेगस्स, इइ विज्जा तवं चरे ॥ ७ ॥

छायाः—पृथिवी शालिर्यवाश्चैव, हिरण्यं पशुभिःसह।
प्रतिपूर्णं नालमेकस्मै, इति विदित्वा तपश्चरेत् ॥७॥

(7) Having known that all the following things put together viz. the earth, rice, barely, gold and cattle are not enough to satisfy one individual, a man should at once begin austerities.

मूलः—अहे वयइ कोहेणं, माणेणं अहमा गई ।
माया गइपडिग्घाओ, लोहाओ दुहओ भयं ॥८॥

छायाः—अधोव्रजति क्रोधेन, मानेनाधमा गतिः ।
मायया सुगतिप्रतिघातः, लोभाद् द्विधा भयम् ॥ ८ ॥

(8) A man goes lower by anger, by pride he goes to mean life, deceit is an obstruction in his way while greed creates danger in both the places, here as well as in the next world.

मूलः—कोहो पीइं पणासेइ, माणो विणयनासणो ।
माया मित्ताणि नासेइ, लोभो सव्वविणासणो ॥९॥

छायाः—क्रोधः प्रीतिं प्रणाशयति, मानो विनयनाशनः ।
माया मित्राणि नाशयति, लोभः सर्वविनाशनः ॥ ९ ॥

(9) Anger destroys love, pride puts an end to modesty, deceit removes friends, while greed destroys everything.

मूलः—उवसमेण हणे कोहं, माणं मद्दवया जिणे ।
मायं मज्जवभावेण, लोभं संतोसओ जिणे ॥ १० ॥

छायाः—उपशमेन हन्यात् क्रोधं, मानं मार्दवेन जयेत् ।
मायामार्जवभावेन, लोभं सन्तोषतो जयेत् ॥ १० ॥

(10) One should destroy anger by calmness, should conquer conceit by softness, deceit by unrightness and avarice by contentment.

मूलः-असंक्खयं जीविय मा पमायए,
जरोवणीयस्स हु नत्थि ताणं ।
एअं वियाणाहि जणे पमत्ते,
कं नु विहिंसा अजया गहिंति ॥११॥

छायाः-असंस्कृतं जीवितं मा प्रमादीः,
जरोपनीतस्य खलु नास्ति त्राणम् ।
एवं विजानीहि जनाः प्रमत्ताः,
किं नु विहिंस्रा अयता गमिष्यन्ति ॥११॥

(11) Life is not possible to be prolonged; one should not therefore be careless; there is no help when old age draws near. Consider this. What will those people secure who are careless, who are given to injury and who do not exert ?

मूलः-वित्तेण ताणं न लभे पमत्ते,
इमम्मि लोए अदुवा परत्था ।
दीवप्पणट्ठेव अणंतमोहे,
नेयाउअं दट्ठुमदट्ठुमेव ॥ १२ ॥

छायाः-वित्तेन त्राणं न लभेत प्रमत्तः, अस्मिँल्लोकेऽथवा परत्र ।
दीपंप्रणष्ट इवानन्तमोहः, नैयायिकं दृष्ट्वाऽप्यदृष्ट्वेव ॥१२॥

(12) The inattentive will have no protection by wealth here or in the next world. With unending delusion he really does not see the right way though he may think he sees it, just like a man who has got his lamp suddenly extinguished.

मूलः-सुत्तेसु यावी पडिबुद्धजीवी,
न वीससे पंडिए आसुपण्णे ।

घोरा मुहुत्ता अवलं सरीरं,
भारंडपक्खी व चरऽप्पमत्तो ॥ १३ ॥

छायाः-सुप्तेषु चापि प्रतिबुद्धजीवी, न विश्वसेत् पण्डित आशुप्रज्ञः ।
घोरा मुहूर्त्ता अवलं शरीरं, भारण्डपक्षीव चराऽप्रमत्तः ॥१३॥

(13) Live watchfully while others are asleep; The wise man of sharp intellect should not rely on others (for his welfare). Dangerous is every moment and feeble is the body; move without carelessness just like the Bharunda bird.

मूलः—जे गिद्धे कामभोएसु, एगे कूडाय गच्छइ ।
न मे दिट्ठे परे लोए, चक्खुदिट्ठा इमा रई ॥१४॥

छायाः-यो गृद्धः कामभोगेषु, एकः कूटाय गच्छति ।
न मया दृष्टः परलोकः, चक्षुर्दृष्टेयं रतिः ॥ १४ ॥

(14) Some people, who are attached to pleasures and enjoyments, are going towards the trap. They think the next world is not seen by me while pleasures are actually experienced here.

मूलः-हत्थागया इमे कामा, कालिआ जे अणागया ।
को जाणइ परे लोए, अत्थि वा नत्थि वा पुणो ॥१५॥

छायाः—हस्तागता इमे कामाः, कालिका येऽनागताः ।
को जानाति परः लोकः, अस्ति वा नास्ति वा पुनः ॥१५॥

(15) (The ignorant man thinks.) These pleasures (i. e. the present pleasures) of life are in hand; the future ones are doubtful. Who knows about the next world whether it exists or does not ?

मूलः—जणेण सद्धिं होक्खामि, इइ बाले पगब्भइ ।
कामभोगाणुराएणं, केसं संपडिवज्जइ ॥ १६ ॥

छाया:—जनेन सार्द्धं भविष्यामि, इति बालः प्रगल्भते ।
कामभोगानुरागेण, क्लेशं सः सम्प्रतिपद्यते ॥ १६ ॥

(16) The ignorant man boasts "I shall be with the common people (enjoying pleasures)"; by his attachment to pleasures and enjoyments he certainly becomes miserable.

मूलः—तओ से दंडं समारभइ, तसेसु थावरेसु य ।
अट्ठाए व अणट्ठाए, भूयग्गामं विहिंसइ ॥ १७ ॥

छाया:—ततो दण्डं समारभते, त्रसेषु स्थावरेषु च ।
अर्थाय चानर्थाय, भूतग्रामं विहिनस्ति ॥ १७ ॥

(17) Then he begins injury to moving animals as also to immovable beings and kills living beings with an object or without it.

मूलः—हिंसे बाले मुसावाई, माइल्ले पिसुणे सढे ।
भुंजमाणे सुरं मंसं, सेयमेअं ति मन्नई ॥ १८ ॥

छाया:—हिंस्रो बालो मृषावादी, मायी च पिशुनः शठः ।
भुञ्जानः सुरां मांसं, श्रेयो मे इदमिति मन्यते ॥१८॥

(18) The ignorant man who gives lies and who is deceitful, backbiting and shrewd, persists in injury. Taking wine and flesh he thinks that they are for his good.

मूलः—कायसा वयसा मत्ते, वित्ते गिद्धे य इत्थिसु ।
दुहओ मलं संचिणइ, सिसुणागु व्व मट्टियं ॥१९॥

छाया:—कायेन वचसा मत्तः, वित्ते गृद्धश्च स्त्रीषु ।
द्विधा मलं सञ्चिनोति, शिशुनाग इव मृत्तिकाम् ॥ १९ ॥

(19) Intoxicated in body and words and fond of wealth & women, the ignorant man accumulates sin in both the ways (i. e. in his actions and in his thoughts) just like the earthworm that eats earth and rolls in earth.

मूलः—तओ पुट्ठो आयंकेण, गिलाणो परितप्पइ ।
पभीओ परलोगस्स, कम्माणुप्पेहि अप्पणो ॥२०॥

छायाः—ततः स्पृष्ट आतङ्केन, ग्लानः परितप्यते ।
प्रभीतः परलोकात्, कर्मानुप्रेक्षयात्मन ॥ २० ॥

(20) Then, taken over by disease and suffering from it, he repents reviewing his past deeds and being afraid of the next world.

मूलः—सुआ मे नरए ठाणा, असीलाणं च जा गई ।
बालाणं कूरकम्माणं, पगाढा जत्थ वेयणा ॥ २१ ॥

छायाः—श्रुतानि मया नरकस्थानानि, अशीलानां च या गतिः ।
बालानां क्रूरकर्मणां, प्रगाढा यंत्र वेदना ॥ २१ ॥

(21) (He thinks then) I have heard of the places in hell which form the destination of the ill-behaved, cruel, ignorant persons and in which there is terrible agony.

मूलः—सव्वं वि लविअं गीअं, सव्वं नट्टं विडंबिअं ।
सव्वे आहरणा भारा, सव्वे कामा दुहावहा ॥ २२ ॥

छायाः—सर्वं विलपितं गीतं, सर्वं नृत्यं विडम्बितम् ।
सर्वाण्याभरणानि भाराः, सर्वे कामा दुःखावहाः ॥२२॥

(22) All singing is moaning, all dancing is mockery all ornaments are burden and all enjoyments bring misery.

मूलः—जहेह सीहो व मिअं गहाय,
मच्चू नरं नेइ हु अन्तकाले ।
न तस्स माया व पिआ व भाया,
कालम्मि तम्मंसहरा भवंति ॥ २३ ॥

छायाः-यथेह सिंह इव मृगं गृहीत्वा, मृत्युर्नरं नयति ह्यन्तकाले ।
न तस्य माता वा पिता वा भ्राता, काले तस्यांशधरा भवन्ति २३

(23) Just as a lion snatches a deer, so death takes away a man at the moment of death. Neither his mother nor his father nor his brother are the sharers of his deeds at that time.

मूलः—इमं च मे अत्थि इमं च नत्थि,
इमं च मे किच्चमिमं अकिच्चं ।
तं एवमेवं लालप्पमाणं,
हरा हरंति त्ति कहं पमाए ॥ २४ ॥

छायाः-इदं च मेऽस्ति, इदम् च नास्ति, इदं च कृत्यमिदमकृत्यम् ।
तमेवमेवं लालप्पमानं, हरा हरन्तीति कथं प्रमादः ॥२४॥

(24) This I have, this I haven't, this I have to do, this I should not do; while he is talking this and that the robbers (viz. messengers of death) drag him away. Oh what a folly of the man !



Nirgrantha Pravachana

Chapter, XIV

Vairagya Sambodhan

मूलः—संबुज्झह किं न बुज्झह, संबोही खलु पेच्च दुल्लहा,
णो हूवणमंति राइओ, नो सुलभं पुणरवि जीवियं ॥१॥

छायाः—संबुध्यध्वं किं न बुध्यध्वं, सम्बोधिःखलु प्रेत्य दुर्लभा ।
नो खलूपनमन्ति रात्रयः, नो सुलभं पुनरपि जीवितम् ॥१॥

(1) (Rishabhadeva says to his sons) know the Religion, why don't you do it ? It is difficult to get enlightenment in future births. Nights passed will not return, human existence is not again easy to get.

मूलः—डहरा बुड्ढाय पासह, गब्भत्था वि चयंति माणवा ।
सेणे जह वट्टयं हरे, एवं आउ खयम्मि तुट्टई ॥ २ ॥

छायाः—डिंभा वृद्धाः पश्यत, गर्भस्था अपि त्यजन्ति मानवाः ।
श्येनो यथा वर्त्तकं हरेत्, एवमायुःक्षये त्रुट्यति ॥ २ ॥

(2) See, young and old as also children in the womb, too, die. Just as a hawk would remove the sparrow, so life too ends when the time (alloted for it) is exhausted.

मूलः—मायाहिं पियाहिं लुप्पइ,
नो सुलहा सुगई य पेच्चओ ।
एयाइं भयाइं पेहिया,
आरंभा विरमेज्ज सुव्वए " ३ ॥

छाया:-मातृभिः पितृभिर्लुप्यते, नो सुलभा सुगतिश्च प्रेत्य तु ।
एतानि भयानि प्रेक्ष्य, आरम्भाद्विरमेत्सुव्रतः ॥ ३ ॥

(3) A man is taken away (from the right path) for the sake of considerations which he has for his father or mother; for, (by so doing) even after his death, good condition is difficult for him to obtain. Considering these dangers, the poius monk should always abstain from sinful actions.

मूलः-जमिणं जगती पुढो जगा, कम्मेहिं लुप्पंति पाणिणो ।
सयमेव कडेहिं गाहइ, णो तस्स मुच्चेज्जऽपुट्ठयं ॥४॥

छाया:-यदिदं जगति पृथक् जगत्, कर्मभिर्लुप्यन्ते प्राणिनः ।
स्वयमेव कृतैर्गाहते नो, तस्य मुच्येत् अस्पृष्टः ॥ ४ ॥

(4) For, in this world living beings are individually taken away (from the right path) by their own actions; the man gets the punishment for his own deeds, he will not escape from it unless he has got the fruit of it.

मूलः-विरया वीरा समुट्ठिया, कोहकायरियाइपीसणा ।
पाणे ण हणंति सव्वसो, पावाओ विरयाभिनिव्वुडा ५

छाया:-विरता वीराः समुत्थिताः, क्रोधकातरिकादिपीषणाः ।
प्राणान्न घ्नन्ति सर्वशः, पापाद्विरता अभिनिर्वृताः ॥ ५ ॥

(5) Valiant sages, desisting from sinful actions have got up having subdued anger, deceit and the like. Desisting from sins in every way and completely pacified, they never kill living beings.

मूलः-जे परिभवई परं जणं, संसारे परिवत्तई महं ।
अदु इंखिणिया उ पाविया, इति संखाय मुणी ण मज्जई ६

छाया:-य परिभवति परं जनं, संसारे परिवर्त्तते महत्
अत इङ्खिनिका तु पापिका, इति संख्याय मुनिर्न माद्यति ६

(6) One who censures other, remains whirling for a long time in worldly life. Censure hence, is sinful. Considering this, a monk does not get conceited.

मूल:-जे इह सायाणुगनरा,
अज्झोववन्ना कामेहिं मुच्छिया ।
किवणेण समं पगब्भिया,
न वि जाणंति समाहिमाहितं ॥ ७ ॥

छाया:-य इह सातानुगनरा, अध्युपपन्नाः कामैर्मूर्च्छिताः ।
कृपणेन समं प्रगल्भिताः, न विजानन्ति समाधिमाख्यातम्

(7) Those persons, who seek pleasures, who are absorbed in enjoyments being extremely fond of them and who are reckless like sensualists, are far from mental composure although they be instructed regarding it.

मूल:-अदक्खुव दक्खुवाहियं, सद्दहसु अदक्खुदंसणा ।
हंदि हु सुनिरूद्धदंसणे, मोहणिज्जेण कडेण कम्मुणा ८

छाया:—अपश्य इव पश्यव्याख्यातं, श्रद्धस्व अपश्यक दर्शनाः ।
हंहो हि सुनिरुद्धदर्शनाः, मोहनीयेन कृतेन कर्मणा ॥ ८ ॥

(8) Oh you believer in wrong beliefs, safely put implicit faith in the instruction of the seer just as a blind man would do; your vision is certainly obstructed by the delusive activity done by you.

मूल:—गारं पि अ आवसे नरे, अणुपुव्वं पाणेहिं संजए ।
समता सव्वत्थ सुव्वते, देवाणं गच्छे सलोगयं ९

छाया:—अगारमपि चावसन्नर, आनुपूर्व्या प्राणेषु संयतः ।
समता सर्वत्र सुव्रतः, देवानां गच्छेत्सलोकताम् ॥ ६ ॥

(9) A man may remain staying in his house, restrained in actions injurious to living beings in accordance with the order prescribed. Equanimity of mind is prescribed as the foremost thing, observing it, a man goes to the same world as gods reside in.

मूलः—अभविंसु पुरा वि भिक्खुवो,
आएसा वि भवंति सुव्वता ।
एयाइं गुणाइं आहु ते,
कासवस्स अणुधम्मचारिणो ॥ १० ॥

छाया:—अभवन् पुराऽपि भिक्षवः, आगमिष्या अपि सुव्रताः ।
एतान् गुणानाहुस्ते, काश्यपस्यानुधर्मचारिणः ॥१०॥

(10) There were monks in the past, there will be monks in future. All these monks, observing religious practices according to the order of Risabhaswami of the Kasyapa gotra, prescribe the above merits for the monk.

मूलः—तिविहेण वि पाण मा हणे, आयहिते अणियाण संवुडे ।
एवं सिद्धा अणंतसो, संपइ जे अणागयावरे ॥११॥

छाया:—त्रिविधेनापि प्राणान् मा हन्यात्, आत्महितोऽनिदानःसंवृतः।
एवं सिद्धा अनन्तशः, संप्रति ये अनागत अपरे ॥ ११ ॥

(11) Do not kill living beings in any of the three ways (in mind or word or deed) if you seek your interest being free from desires of fruit and practising full self control. In this way many became perfect, in the past, many become so at present and many others will become so.

मूलः-संबुज्झहा जंतवो माणुसत्तं,
दट्ठुं भयं बालिसेणं अलंभो ।
एगंतदुक्खे जरिए व लोए,
सकम्मुणा विप्परियासुवेइ ॥ १२ ॥

छायाः-संबुध्यध्वम् जन्तवः ! मानुषत्वं,
दृष्ट्वा भयं बालिशेनालंभः ।
एकान्तदुःखाज्ज्वरित इव लोकः,
स्वकर्मणा विपर्यासमुपैति ॥ १२ ॥

(12) Be wakeful men having noticed how difficult it is to obtain human life, having seen the dangers of hell beings and others, and having been convinced of discrimination being impossible in the case of the ignorant. The world is only undergoing suffering as a man in fever. A man by his own deeds becomes miserable.

मूलः—जहा कुम्मे सअंगाइं, सए देहे समाहरे ।
एवं पावाइं मेधावी, अज्झप्पेण समाहरे ॥ १३ ॥

छायाः—यथा कूर्मः स्वाङ्गानि स्वदेहे समाहरेत् ।
एवं पापानि मेधावी, अध्यात्मना समाहरेत् ॥ १३ ॥

(13) Just as a tortoise draws all his limbs into his body (and makes it completely inactive) so also the intelligent sage should withdraw himself from all actions by his peaceful thoughts.

मूलः—साहरे हत्थपाए य, मणं पंचिंदियाणि य ।
पावकं च परीणामं भासा दोसं च तारिसं ॥१४॥

छायाः—संहरेत् हस्तपादौ वा, मनः पञ्चेन्द्रियाणि च ।
पापकं च परिणामं भाषादोषं च तादृशम् ॥ १४ ॥

(14) He should draw in i. e. make inactive his hands and feet, mind and the five senses, the sinful effect of karma and the faulty language, which results into sin.

मूलः—एयं खु णाणिणो सारं, जं न हिंसति कंचणं ।
अहिंसा समयं चेव, एतावंतं वियाणिया ॥ १५ ॥

छायाः—एतत् खलु ज्ञानिनः सारं, यन्न हिंस्यति कञ्चनम् ।
अहिंसा समयं चैव, एतावती विज्ञानिता ॥ १५ ॥

(15) The essence of (the conduct of) the knower is that he does not injury any one. One should know only this much namely that non-injury is religion.

मूलः—संवुज्झमाणे उ णरे मतीमं,
पावाउ अप्पाण निवट्टएज्जा ।
हिंसप्पसूयाइं दुहाइं मत्ता,
वेराणुवंधीणि महब्भयाणि ॥ १६ ॥

छायाः—संबुद्ध्यमानस्तु नरो मतिमान्, पापादात्मानं निवर्त्तयेत् ।
हिंसाप्रसूतानि दुःखानि मत्वा, वैरानुवन्धीनि महाभयानि १६

(16) An enlightened and intelligent man should withdraw himself from sinful activities having realized that misery is the outcome of injury and great dangers are the outcome of hatred.

मूलः—आयगुत्ते सया दंते, छिन्नसोए अणासवे ।
जे धम्मं सुद्धमक्खाति, पडिपुन्नमणेलिसं ॥ १७ ॥

छायाः—आत्मगुप्तः सदा दान्तः, छिन्नशोकोऽनाश्रवः, ।
यो धर्मं शुद्धमाख्याति, प्रतिपूर्णमनीदृशम् ॥ १७ ॥

(17) A man who has guarded his soul, who remains always self-controlled, who has stopped the current (of worldly life) and who allows no influx of karma, is the proper one to expound the pure unparalleled religion in its totality.

मूलः—न कम्मुणा कम्म खवेंति बाला,
अकम्मुणा कम्म खवेंति धीरा ।
मेधाविणो लोभमयावतीता,
संतोसिणो नो पकरेंति पावं ॥१८॥

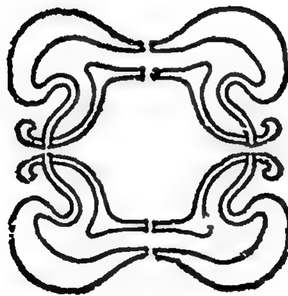
छायाः—न कर्मणा कर्म क्षपयन्ति बालाः,
अकर्मणा कर्म क्षपयन्ति धीराः ।
मेधाविनो लोभमदव्यतीताः,
सन्तोषिणो नोपकुर्वन्ति पापम् ॥ १८ ॥

(18) The ignorant cannot destroy their action by their action, The wise destroy their action by their inaction; the wise, who have transcended avarice and pride and are satisfied with what they possess, do not commit sin,

मूलः-डहरे य पाणे वुड्ढे य पाणे,
ते आत्तओ पासइ सव्वलोए ।
उव्वेहती लोगमिणं महंतं,
वुद्धेऽपमत्तेसु परिव्वएज्जा ॥ १६ ॥

छायाः—डिंभश्च प्राणो वृद्धश्चा प्राणः ।
स आत्मवत् पश्यति सर्वलोकान् ।
उत्प्रेक्षते लोकमिमं महान्तम्,
बुद्धोऽप्रमत्तेषु परिव्रजेत् ॥ १६ ॥

(19) The enlightened monk who sees small and big living beings in the world just like himself and who properly comprehends this whole vast world, is the one among the self-restrained sages (अप्रमत्तेषु) who is said to have really renounced the world. (The enlightened monk......is the one among the careless householders who quits home and goes away.)



Nirgrantha Pravachana

Chapter XV

Mano Nigrah

मूलः-एगे जिए जिया पंच, पंच जिए जिया दस ।
दसहा उ जिणित्ताणं, सव्वसत्तू जिणामहं ॥१॥

छायाः-एकस्मिन् जिते जिताः पञ्च, पंचसु जितेषु जिता दश ।
दशधा तु जित्वा, सर्वशत्रून् जयाम्यहम् ॥ १ ॥

(1) When one (i. e. the self) is conquered, five (self and the four passions) are conquered, when five are conquered, ten (one soul , four passions and five senses) are conquered. Having conquered these ten, I shall conquer all enemies.

मूलः-मणो साहसिओ भीमो, दुट्ठस्सो परिधावई ।
तं सम्मं तु निगिण्हामि, धम्मसिक्खाइ कंथगं ॥२॥

छायाः-मनः साहसिकं भीमं दुष्टाश्वः परिधावति ।
तं सम्यक् तु निगृह्णामि, धर्मशिक्षायै कन्थकम् ॥ २ ॥

(2) There is running the unruly dreadful bad horse viz. the mind; I shall curb it well by religious discipline as one would curb the trained horse of kamboja country.

मूलः-सच्चा तहेव मोसा य, सच्चामोस तहेव य ।
चउत्थी असच्चमोसा य, मणगुत्ती चउव्विहा ॥३॥

छायाः—सत्या तथैव मृषा च, सत्यामृषा तथैव च ।
चतुर्थ्यसत्यामृषा तु, मनोगुप्तिश्चतुर्विधा ॥३॥

(3) There is the true and the false (speech), so also (the speech which is) partly true and partly false, as also neither true nor false (speech). Corresponding to these, four, the protection of mind is four-fold.

मूलः-संरंभसमारंभे, आरंभम्मिय तहेव य ।
मणं पवत्तमाणं तु, निअत्तिज्ज जयं जई ॥४॥

छायाः—संरंभे समारंभे, आरंभे च तथैव च ।
मनः प्रवर्त्तमानं तु, निवर्तयेद्यतं यतिः ॥ ४ ॥

(4) A self-restrained monk should withdraw with effort his mind directed to any desire (thought) of injury, injury or any sinful act.

मूलः-वत्थगंधमलंकारं, इत्थीओ सयणाणि य ।
अच्छंदा जे न भुंजंति, न से चाइ त्ति वुच्चइ ॥५॥

छायाः-वस्त्रगन्धमलङ्कारं, स्त्रियः शयनानि च ।
अच्छन्दा ये न भुञ्जन्ति, न ते त्यागिन इत्युच्यते ॥ ५ ॥

(5) He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds, simply because they are not at his disposal;

मूलः-जे य कंते पिए भोए, लद्धे वि पिट्ठिकुव्वइ ।
साहीणे चयई भोए, से हु चाइ त्ति वुच्चइ ॥६॥

छायाः-यश्च कान्तान् प्रियान् भोगान्, लब्धानपि वि पृष्टीकुरुते ।
स्वाधीनान् त्यजति भोगान्, स हि त्यागीत्युच्यते ॥ ६ ॥

(6) He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments although they are at

his disposal and renounces pleasures which are entirely his own.

मूलः—समाए पेहाए परिव्वयंतो,
सिया मणो निस्सरई बहिद्धा ।
" न सा महं नो वि अहं पि तीसे, "
इच्चेव ताओ विणएज्ज रागं ॥ ७ ॥

छायाः-समया प्रेक्षया परिव्रजतः, स्यान्मनो निःसरति बहिः ।
न सा मम नोऽप्यहं तस्याः, इत्येव तस्या विनयेत रागम् ॥७॥

(7) A monk might be moving with an equanimity of mind and yet his mind by chance rush out side (the fold of self-control); on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his nor he is hers (every one enjoying the fruits of his or her own actions.)

मूलः-पाणिवहमुसावायाअदत्तमेहुणपरिग्गहा विरओ ।
राईभोयणविरओ, जीवो होइ अणासवो ॥ ८ ॥

छायाः-प्राणिवधमृषावाद—,अदत्तमैथुनपरिग्रहेभ्यो विरतः ।
रात्रिभोजनविरतः, जीवो भवति अनाश्रवः ॥ ८ ॥

(8) Abstaining from injury to living beings, from giving lies, from accepting what is not given, from sexual indulgence and from having any property so also abstaining from night meal, the soul becomes free from the inffow of action.

मूलः-जहा महातलागस्स, सन्निरुद्धे जलागमे ।
उस्सिचणाए तवणाए, कमेणं सोसणा भवे ॥ ९ ॥

एवं तु संजयस्सावि, पावकम्मनिरासवे ।
भवकोडिसंचियं कम्मं, तवसा निज्जरिज्जइ ॥१०॥

छायाः-यथा महातडागस्य, सन्निरुद्धे जलागमे ।
उत्सिञ्चनेन तपनेन, क्रमेण शोषणा भवेत् ॥ ९ ॥
एवं तु संयतस्यापि, पापकर्मनिराश्रवे ।
भवकोटिसञ्चितं कर्म, तपसा निर्जीर्यते ॥१०॥

(9-10) Just as a big tank on the inflow of water being cut off, gradually gets dried up by reason of the water being taken out for use or being evaporated, in the same way the action of a self-controlled monk which is accumulated for crores of existence is destroyed by penance provided the inflow of sinful action is stopped.

मूलः-सो तवो दुविहो वुत्तो, बाहिरब्भिंतरो तहा ।
बाहिरो छव्विहो वुत्तो, एवमब्भिंतरो तवो ॥ ११ ॥

छायाः—तत्तपो द्विविधमुक्तं, बाह्यमाभ्यन्तरं तथा ।
बाह्यं षड्विधमुक्तं, एवमाभ्यन्तरं तपः ॥ ११ ॥

(11) This penance is two-fold—external and internal; external penance is of six kinds, similarly the internal penance too.

मूलः-अणसणमूणोयरिया, भिक्खायरिया य रसपरिच्चाओ ।
कायकिलेसो संलीणया, य बज्झो तवो होइ ॥१२॥

छायाः-अनशनमूनोदरिका, भिक्षाचर्या च रसपरित्यागः ।
कायक्लेशः संलीनता च, बाह्यं तपो भवति ॥ १२ ॥

(12) Fasting, starvation, begging, abstinence from

tasteful food, bodily suffering, and residence in solitary places from external penance.

मूलः—पायच्छित्तं विणओ, वेयावच्चं तहेव सज्झाओ ।
झाणं च विउस्सग्गो, एसो अब्भितरो तवो ॥१३॥

छायाः—प्रायश्चित्तं विनयः, वैयावृत्यं तथैव स्वाध्यायः ।
ध्यानं च व्युत्सर्गः, एतदाभ्यन्तरं तपः ॥ १३ ॥

(13) Expiation, humility, service of the preceptor, study, meditation and motionlesseness of body form the internal penance.

मूलः—रूवेसु जो गिद्धिमुवेइ तिव्वं,
अकालिअं पावइ से विणासं ।
रागाउरे से जह वा पयंगे,
आलोअलोले समुवेइ मच्चुं ॥ १४ ॥

छायाः—रूपेषु यो गृद्धिमुपैति तीव्रां,
अकालिकं आप्नोति स विनाशम् ।
रागातुरः स यथा वा पतङ्गः,
आलोकलोलः समुपैति मृत्युम् ॥ १४ ॥

(14) One who becomes excessively fond of colours, comes to an untimely ruin just as an impassioned moth, fond of light, meets death.

मूलः—सद्देसु जो गिद्धिमुवेइ तिव्वं,
अकालिअं पावइ से विणासं ।
रागाउरे हरिणमिए व्व मुद्धे,
सद्दे अतित्ते समुवेइ मच्चुं ॥ १५ ॥

छायाः-शब्देषु यो गृद्धिमुपैति तीव्रां, अकालिकं प्राप्नोति स विनाशम्।
रागातुरो हरिणमृग इव मुग्धः, शब्देऽतृप्तः समुपैति मृत्युम् १५

(15) One who becomes excessively fond of sound comes to an uutimely ruin just as an impassioned deer attracted by the sound and unsatisfied by it meets its death.

मूलः—गंधेसु जो गिद्धिमुवेइ तिव्वं,
अकालिअं पावइ से विणासं।
रागाउरे ओसहिगंधगिद्धे,
सप्पे विलाओ विव निक्खमंते ॥ १६ ॥

छायाः—गन्धेषु यो गृद्धिमुपैति तीव्रां,
अकालिकं प्राप्नोति स विनाशम्।
रागातुर औषधगंधगृद्धः,
सर्पो बिलान्निव निःक्रामन् ॥ १६ ॥

(16) One who becomes excessively fond of smell comes to an untimely ruin just as an impassioned serpent which comes out of the hole being fond of the smell of herbs or drug.

मूलः—रसेसु जो गिद्धिमुवेइ तिव्वं,
अकालिअं पावइ से विणासं।
रागाउरे वडिसविभिन्नकाए,
मच्छे जहा आमिसभोगगिद्धे ॥ १७ ॥

छायाः-रसेषु यो गृद्धिमुपैति तीव्रां, अकालिकं प्राप्नोति स विनाशम्।
रागातुरो वडिशविभिन्नकायः, मत्स्यो यथाऽऽमिषभोगगृद्धः १७

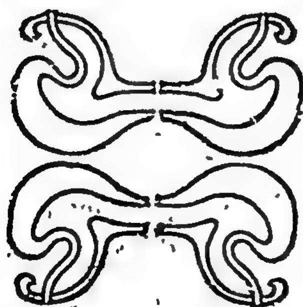
(17) One who becomes excessively fond of taste comes to an untimely ruin just as an impassioned fish which be-

ing fond of swallowing the bait gets its body pierced by the hook.

मूलः—फासस्स जो गिद्धिमुवेइ तिव्वं,
अकालिअं पावइ से विणासं ।
रागाउरे सीयजलावसन्ने,
गाहग्गहीए महिसे व रण्णे ॥ १८ ॥

छायाः-स्पर्शेषु यो गृद्धिमुपैति तीव्रां अकालिकं प्राप्नोति स विनाशम्।
रागातुरः शीतजलावसन्नः ग्राहगृहीतो महिष इवारण्ये ॥१८॥

(18) One who becomes excessively fond of touch comes to an untimely ruin just as an impassioned buffalo which is caught by the crocodile being fond of diving in cold water.



Nirgrantha Pravachana

Chapter XVI

Awashyak Kratya

मूलः—समरेसु अगारेसु संधीसु य महापहे ।
एगो एगित्थिए सद्धिं, णेव चिट्ठे ण संलवे ॥ १ ॥

छायाः—समरेषु अगारेषु, सन्धिषु च महापथे ।
एक एकस्त्रिया सार्धं, नैव तिष्ठेन्न संलपेत् ॥ १ ॥

(1) In residences of low people, in places between houses, on big roads, a single monk should not stand with a single woman or speak to her.

मूलः—साणं सूइअं गाविं, दित्तं गोणं हयं गयं ।
संडिब्भं कलहं जुद्धं, दूरओ परिवज्जए ॥२॥

छायाः—श्वानं सूतिकां गां, दृप्तं गोणं हयं गजम् ।
संडिम्भं कलहं युद्धं, दूरतः परिवर्जयेत् ॥ २ ॥

(2) Moving on his way, the monk should avoid from a distance a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a play-ground, a quarrel or a fight.

मूलः—एगया अचेलए होइ, सचेले आवि एगया ।
एअं धम्महियं णच्चा, णाणी णो परिदेवए ॥३॥

छायाः—एकदाऽचेलको भवति, सचेलको वाप्येकदा ।
एतं धर्मं हितं ज्ञात्वा, ज्ञानी नो परिदेवेत ॥ ३ ॥

(3) Some times a monk may be withont clothing; or sometimes, he may have it; knowing this to be a salutary rule, a wise man should not worry.

मूलः—अक्कोसेज्जा परे भिक्खुं, न तेसिं पडिसंजले।
सारिसो होइ वालाणं, तम्हा भिक्खू न संजले ॥४॥

छायाः—आक्रोशेत् परः भिक्षुं, न तस्मै प्रतिसंज्वलेत्।
सदृशो भवति बालानां, तस्माद् भिक्षुर्न संज्वलेत् ॥४॥

(4) Others may abuse a monk; but the monk should not be angry with them in return ; because in that case the monk becomes like a child, the monk should not get angry.

मूलः—समणं संजयं दंतं, हणेज्जा को वि कत्थइ।
नत्थि जीवस्स नासो त्ति, एवं पेहिज्ज संजए ॥५॥

छायाः—श्रमणं संयतं दान्तं, हन्यात् कोऽपि कुत्रचित्।
नास्ति जीवस्य नाश इति, एवं प्रेक्षेत संयतः ॥ ५ ॥

(5) If a man were to strike a self-restrained, self-controlled monk somewhere, the self-controlled monk should only think that there is no destruction of soul any time.

मूलः—वालाणं अकामं तु, मरणं असइं भवे।
पंडिआणं सकामं तु, उक्कोसेणं सइं भवे ॥६॥

छायाः—बालानामकामं तु, मरणमसकृद् भवेत्।
पण्डितनां सकामं तु, उत्कर्षेण सकृद् भवेत् ॥ ६ ॥

(6) Ignorant persons experience death unwelcome to them (by means of transmigration) several times. The wise monks however experience at the most only once the death which is but welcome to them·

मूलः—सत्थग्गहणं विसभक्खणं च, जलणं च जलपवेसो य।
अणायारभंडसेवी, जम्मणमरणाणि बंधंति ॥७॥

छायाः—शस्त्रग्रहणं विषभक्षणं च, ज्वलनं च जलप्रवेशश्च ।
अनाचारभाण्डसेवी च, जन्ममरणानि बध्यते ॥ ७ ॥

(7) Use of weapons, eating poison, entrance into fire entrance into water and the use of forbidden articles are the things which tie down the man to births and deaths.

मूलः—अह पंचहिं ठाणेहिं, जाहिं सिक्खा न लब्भई ।
थंभा कोहा पमाएणं, रोगेणालस्सएण य ॥८॥

छायाः—अथ पञ्चभिः स्थानैः, यैः शिक्षा न लभ्यते ।
स्तम्भात् क्रोधात् प्रमादेन, रोगेणालस्येन च ॥ ८ ॥

(8) Proper Religious training is not obtained by five reasons; egoism, anger, carelessness, illness and laziness.

मूलः—अह अट्ठहिं ठाणेहिं, सिक्खासीले त्ति वुच्चइ ।
अहस्सिरे सया दंते, न य मम्ममुदाहरे ॥९॥

छायाः—अथाष्टभिः स्थानैः, शिक्षाशील इत्युच्यते ।
अहसनशीलः सदा दान्तः, न च मर्मोदाहरः ॥९॥

(9) Well, a man is said to be under Religious training by eight considerations—when, for example, he is submissive, invariably self-controlled, when he does not speak attacking another's vitals, when he is not without discipline, when he has no bad discipline, when he is not greedy, when he does not get enraged and when he is devoted to truth.

मूलः—नासीले न विसीले अ, न सिआ अइलोलुए ।
अकोहणे सच्चरए, सिक्खासीले त्ति वुच्चइ ॥१०॥

जे लक्खणं सुविण पउंजमाणे,
निमित्तकोऊहलसंपगाढे ।
कुहेडविज्जासवदारजीवी,
न गच्छइ सरणं तम्मि काले ॥ ११ ॥

छाया:-नाशीलो न विशीलः, न स्यादति लोलुपः ।
अक्रोधनः सत्यरतः, शिक्षाशील इत्युच्यते ॥१०॥

यो लक्षणं स्वप्नं प्रयुञ्जानः, निमित्तकौतूहलसंप्रगाढः ।
कुहेटकविद्यास्रवद्वारजीवी, न गच्छति शरणं तस्मिन् काले ११

(10-11) At that time (in hell) there is no refuge found by a man who practised ominology and dream-lore who was deeply engaged in augury and superstition, and who maintained his self by the sinful practice of magic rites.

मूलः—पडंति नरए घोरे, जे नरा पावकारिणो ।
दिव्वं च गइं गच्छंति, चरित्ता धम्ममारियं ॥१२॥

छाया:-पतन्ति नरके घोरे, ये नराः पापकारिणः ।
दिव्यां च गतिं गच्छन्ति चरित्वा धर्ममार्यम् ॥ १२ ॥

(12) Those persons that commit sins fall in dreadful hell, while those that follow the noble religion go to divine residences.

मूलः-बहुआगमविण्णाणा, समाहिउप्पायगा य गुणगाही ।
एएण कारणेणं, अरिहा आलोयणं सोउं ॥ १३ ॥

छाया:-बहूवागमविज्ञानाः, समाध्युत्पादकाश्च गुणग्राहिणः ।
एतेन कारणेन, अर्हा आलोचनां श्रोतुम् ॥ १३ ॥

(13) Men who are well versed in the study of scriptures, who produce righteousness in others and who appreciate merit, are the fit persons to hear the sacred sermon by virtue of these reasons.

मूलः—भावणाजोगसुद्धप्पा, जले णावा च आहिया ।
नावा व तीरसम्पन्ना, सव्वदुक्खा तिउट्टइ ॥१४॥

छायाः-भावना योगशुद्धात्मा, जले नौरिवाख्याता ।
नौरिव तीरसम्पन्ना, सर्वदुःखात् त्रुट्यति ॥ १४ ॥

(14) A man, whose soul is purified by the practice of blessed thoughts is compared to a ship in water; he gets beyond all troubles like the ship reaching the coast.

मूलः—सवणे नाणे विण्णाणे, पच्चक्खाणे य संजमे ।
अणाहए तवे चेव वोदाणे, अकिरिया सिद्धी ॥१५॥

छायाः—श्रवणं ज्ञानं विज्ञानं प्रत्याख्यानं च संयमः ।
अनाश्रवं तपश्चैव, व्यवदानमक्रिया सिद्धि ॥ १५ ॥

(15) Perfection results from the following, in gradual order: hearing, knowledge, realization, renunciation, restraint, abstinence from sinful actions, penance, removal of past actions, and lastly perfect inactivity.

मूलः-अवि से हासमासज्ज, हंता णंदीति मन्नति ।
अलं वालस्स संगेणं, वेरं वड्ढति अप्पणो ॥१६॥

छायाः-अपि स हास्यमासज्य, हन्ता नन्दीति मन्यते ।
अलं वालस्य सङ्गेन, वैरं वर्धत आत्मनः ॥१६॥

(16) A man for merry-making kills animals and gets

pleasure there by. Have no contact with such an ignorant fool who simply increases his sinfulness.

मूलः—आवस्सयं अवस्सं करणिज्जं,धुवनिग्गहो विसोही अ।
अज्झयणछक्कवग्गो, नाओ आराहणा मग्गो। ॥१७॥

छायाः—आवश्यकमवश्यं करणीयम, ध्रुवनिग्रहः विशोधितम्।
अध्ययनषट्कवर्गः, ज्ञेय आराधना मार्गः ॥ १७ ॥

(17) Necessary ritual, necessary duty, destroyer of worldly life. purification, collection of six lessons, right judgment, search for liberation and path of liberation are also other names of 'avasyaka.'

मूलः—सावज्जजोगविरई, उक्कित्तण गुणवओ च पडिवत्ती।
खलिअस्स निंदणा, वणतिगिच्छ गुणधारणा चेव १८

छायाः—सावद्ययोग विरतिः, उत्कीर्त्तनं गुणवतश्च प्रतिपत्तिः,
स्खलितस्य निन्दना, व्रणचिकित्सा गुणधारणा चैव ॥१८॥

(18) Abstinence from sinful actions, praise of prophets, respect to monks of superior merit, denouncement of error, treatment of wound and cultivation of Ascetic merit, are the six topics of the monk's Avasyaka or necessary Ritual.

मूलः—जो समो सव्वभूएसु, तसेसु थावरेसु य।
तस्स सामाइयं होइ, इइ केवलिभासियं ॥१९॥

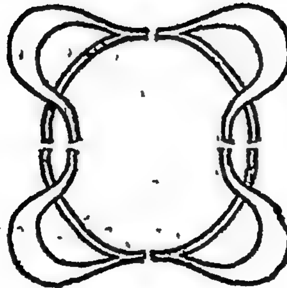
छायाः—यः समः सर्वभूतेषु, त्रसेषु स्थावरेषु, च।
तस्य सामायिकं भवति, इति केवलिभाषितम् ॥ १९ ॥

(19) The Omniscient Monk declared that the monk's course of duties can be practised by one who is alike to all living beings-immovable as well as movable.

मूलः-तिरिणय सहस्सा सत्त सयाइं, तेहुत्तरिं च ऊसासा।
एस मुहुत्तो दिट्ठो, सव्वेहिं अणंतनाणीहिं ॥२०॥

छायाः-त्रीणि सहस्राणि सप्तशतानि, त्रिसप्ततिश्च उच्छ्वासः।
एषो मुहूर्त्तो दृष्टः, सर्वैरनन्त ज्ञानिभिः ॥ २० ॥

(20) Three thousand seven hundred and seventy three breaths are said to make one Muhurta by men of Unbounded Knowledge. (77 Lavas make one Muhurta and 49 breaths make one Lava.)



Chapter XVII

Narka-Swarga Nirupana

मूलः-नेरइया सत्तविहा, पुढवीसु सत्तसू भवे ।
रयणाभासक्कराभा, वालुयाभा य आहिआ ॥ १ ॥
पंकाभा धूमाभा, तमा तमतमा तहा ।
इइ नेरइआ एए, सत्तहा परिकित्तिया ॥२॥

छायाः-नैरयिकाः सप्तविधाः, पृथिवीषु सप्तसु भवेयुः ।
रत्नभा शर्कराभा, वालुकाभा च आख्याता ॥ १ ॥
पङ्काभा धूमाभा, तमः तमस्तमः तथा ।
इति नैरयिका एते, सप्तधा परिकीर्त्तिताः ॥ २ ॥

(1-2) There are seven kinds of hell-beings occupying the seven regions designated as Ratnabha, Sarkarabha, Valukabha, Pankabha Dhumabha, Tama and Tama-Tama. The hell-beings are thus described to be of seven kinds.

मूलः-जे केइ बाला इह जीवियट्ठी,
पावाइं कम्माइं करंति रुद्दा ।
ते घोररूवे तामिसंधयारे,
तिव्वाभितावे नरए पडंति ॥ ३ ॥

छायाः—ये केऽपि बाला इह जिविंतार्थिनः,
पापानिकर्माणि कुर्वन्ति रुद्राः ।
ते घोररूपे तमिस्रान्धकारे,
तीव्राभितापे नरके पतन्ति ॥ ३ ॥

(3) Those cruel and ignorant persons, who, with a desire to live here commit sinful deeds, fall down into the terrific hell which is full of pitchy darkness and intense suffeirng.

मूलः—तिव्वं तसे पाणिणो थावरे या,
जे हिंसती आयसुहं पडुच्च ।
जे लूसए होइ अदत्तहारी,
ण सिक्खती सेयविस्स किंचि ॥ ४ ॥

छायाः-तीव्रं त्रसान् प्राणिनः स्थावरान् वा,
यो हिनस्ति आत्मसुखं प्रतीत्य ।
यो लूपको भवन्ति अदत्तहारी,
न शिक्षते सेवनीयस्य किञ्चित् ॥ ४ ॥

(4) He who for his own pleasure, mercilessly kills movable and immovable living beings, who injures life or who takes what is not given, knows nothing of the prescribed practiceable path.

मूलः—छिंदंति बालस्स खुरेण नक्कं,
उट्ठे वि छिंदंति दुवेवि कण्णे ।
जिब्भं विणिक्कस्स विहत्थिमित्तं,
तिक्खाहिसूलाभितावयंति ॥ ५ ॥

छायाः-छिन्दन्ति बालस्य क्षुरेण नासिकाम,
ओष्ठावपि छिन्दन्ति द्वावपि कर्णौ ।
जिह्वां विनिष्कास्य वितस्तिमात्रं,
तीक्ष्णैः शूलादभितापयन्ति ॥ ५ ॥

(5) The persons in charge of hell cut off by razors the nose of the sinners, they cut off their lips and both

the ears; they pull their tongues out to a span's length and heat it by sharp iron rods.

मूलः–ते तिप्पमाणा तलसंपुडं व्व,
राइंदियं तत्थ थणंति बाला ।
गलंति ते सोणिअपूयमंसं,
पज्जोइया खारपइद्धियंगा ॥ ६ ॥

छायाः–ते तिप्पमाना तलसम्पुटइव, रात्रिन्दिवा तत्र स्तनन्ति बालाः।
गलन्ति ते शोणितपूतमांसं, प्रद्योतिता क्षार प्रदिग्धांगाः ॥६॥

(6) Those sinners dripping whith blood remain crying there night and day like collections of palm leaves. Heated with fire and having their body smeared with salt, they drop blood, matter and flesh.

मूलः–रुहिरे पुणो वच्चसमुस्सिअंगे,
भिन्नुत्तमंगे परिवत्तयंता ।
पयंति णं णेरइए फुरंते,
सजीवमच्छे व अयोकवल्ले ॥ ७ ॥

छायाः–रुधिरे पुनो वर्चः समुच्छ्रिताङ्गान्,
भिन्नात्तमाङ्गान् परिवर्त्तयन्तः ।
पचन्ति नैरयिकान् स्फुरतः,
सजीवमत्स्यानिवायः कटाहे ॥ ७ ॥

(7) Again those persons in charge of hell turn round and round and cook, like living fishes in an iron caldron, in their blood those sinners whose heads are broken and whose limbs are filled up with ordure.

मूलः–नो चेव ते तत्थ मसीभवंति,
ण मिज्जती तिव्वाभिवेयणाए ।

तमाणुभागं अणुवेदयंता,
दुक्खंति दुक्खी इह दुक्कडेणं ॥ ८ ॥

छायाः–नो चैव ते तत्र मषीभवंति,
न म्रियन्ते तीव्राभीर्वेदनाभिः ।

तदनुभागमनुवेदयन्तः,
दुःखयन्ति दुःखिन इह दुष्कृतेन ॥ ८ ॥

(8) But the sinners are not reduced to ashes there, nor, they die there out of severe pangs. Undergoing these punishments those miserable wretches remain suffering there for their misdeeds done here.

मूलः–अच्छीनिमिलियमेत्तं, नत्थि सुहं दुक्खमेव अणुवद्धं ।
नरए नेरइयाणं, अहोनिसं पच्चमाणाणं ॥ ९ ॥

छायाः–अक्षिनिमीलितमात्रं, नास्ति सुखं दुःखमेवानुबद्धम् ।
नरके नैरयिकाणाम्, अहर्निशं पच्यमानानाम् ॥९॥

(9) The hell beings tormented night and day do not get pleasure in the hell even for as short a time as the winking of the eyes takes; there is misery alone there.

मूलः—अइसीयं अइउण्हं, अइतण्हा अइक्खुहा ।
अईभयं च नरए नेरयाणं, दुक्खसयाइं अविस्सामं १०

छायाः—अतिशीतम् अत्युष्णं, अतितृषाऽति क्षुधा ।
अतिभयं च नर के नैरयिकाणाम्, दुखशतान्यविश्रामम् १०

(10) In the hell, the hell-beings suffer from extremities of cold and heat, excessive thirst and hunger, excessive fear and ceaseless sufferings in hundreds.

मूलः-जं जारिसं पुव्वमकासि कम्मं,
तमेव आगच्छति संपराए ।
एगंतदुक्खं भवमज्जणित्ता,
वेदंति दुक्खी तमणंतदुक्खं ॥ ११ ॥

छायाः—यत्यादृशं पूर्वमकार्षीत् कर्म,
तदेवागच्छति सम्पराये ।
एकान्त दुःखं भव मर्जयित्वा,
वेदयन्ति दुःखिन स्तमनन्तदुःखम् ॥ ११ ॥

(11) Whatever deed a man has done in his former life, comes over to him in the cycle of worldly life; having got a life of unmixed miseries, the miserable sinners suffer the endless pain.

मूलः-जे पावकम्मेहि धणं मणुसा,समाययंती अमइं गहाय ।
पहाय ते पासपयट्टिए नरे, वेराणुबद्धा नरयं उविंति१२

छायाः-ये पाप कर्म भिर्धनं मनुष्याः,
समार्जयन्ति अमतिं गृहीत्वा ।
प्रहाय ते पाशप्रवृत्ताः नराः,
वैरानुबद्धा नरकमुपयन्ति ॥१२ ॥

(12) Those persons who, sticking to wrong principles acquire wealth by sinful deeds, lose it being caught up in snares (of temptations) and finally go to hell being attended with horrible sin.

मूलः- एयाणि सोच्चा णरगाणि धीरे,
न हिंसए किंचण सव्वलोए ।
एगंतदिट्ठी अपरिग्गहे उ,
बुज्झिज्ज लोयस्स वसं न गच्छे ॥ १३ ॥

छाया:—एतान् श्रुत्वा नरकान् धीरः,
नहिंस्यात् कञ्चन् सर्व लोके ।
एकान्त दृष्टिरपरिग्रहस्तु,
बुध्वा लोकस्य वंश न गच्छेत् ॥ १३ ॥

(13) Having heard these accounts of hell, a wise man does not injure anybody in the world. Having got the right belief and having no property he should know the world and should not go under its subjugation.

मूलः—देवा चउव्विहा वुत्ता, ते मे कित्तयत्र्यो सुण ।
भोमिज्ज वाणमन्तर, जोइस वेमाणिया तहा ॥१४॥

छाया:-देवाश्चतुर्विधा उक्ताः, तान्मे कीर्तयतः शृणु ।
भौमेया व्यन्तराः, ज्योतिष्का वैमानिकास्तथा ॥ १४ ॥

(14) Hear me as I am describing the four kinds of gods—Bhaumeyas, (temple residents) Vyantaras (sylvan deities) Jyotiskas (luminaries) and Vaimanikas (ethereal gods)

मूलः—दसहा उ भवणवासी, अट्ठहा वणचारिणो ।
पचविहा जोइसिया, दुविहा वेमाणिया तहा ॥१५॥

छाया:—दशधा तु भवनवासिनः, अष्टधा वन चारिणः ।
पञ्चविधा ज्योतिष्काः, द्विविधा वैमानिकास्तथा ॥ १५ ॥

(15) Bhaumeyas are ten fold, Vyantaras eight fold; Jyotiskas fivefold; while the Vaimanikas are two fold.

मूलः-असुरा नागसुवण्णा, विज्जू अग्गी वियाहिया ।
दीवोदहि दिसा वाया, थणिया भवणवासिणो ॥१६॥

छाया:—असुरा नागाः सुवर्णाः, विद्युतोऽग्नयो व्याख्याताः ।
द्वीपा उदधयो दिशो वायवः, स्तनिता भवनवासिनः ॥१६॥

(16) Ten kinds of Bhaumeyas or Bhavanapati gods are Asura, Naga, Suvarna, Vidyut, Agni, Dvipa, Udadhi Disa, Vata Stanita.

मूलः--पिसाय भूय जक्खा य, रक्खसा किन्नरा किं पुरिसा ।
महोरगा य गंधव्वा, अट्ठविहा वाणमन्तरा ॥ १७ ॥

छायाः-पिशाचा भूता यक्षाश्च, राक्षसाः किन्नराः किं पुरुषाः ।
महोरगाश्च गन्धर्वाः, अष्टविधा व्यन्तराः ॥ १७ ॥

(17) The eight kinds of Vyantaras are Pisaca, Bhuta, Yaksa, Raksasa, Kinnara, Kimpurusa, Mahoraga and Gandharva.

मूलः-चन्दा सूरा य नक्खत्ता, गहा तारागणा तहा ।
ठिया विचारिणो चेव, पंचहा जोइसालया ॥ १८ ॥

छायाः—चन्द्राः सूर्याश्च नक्षत्राणि, ग्रहास्तारागणास्तथा ।
स्थिरा विचारिणश्चैव, पंचधा ज्योतिरालयाः ॥ १८ ॥

(18) Denizens of luminous regions, moving in the sky, are moons, suns, Naksatras (or asterisms) planets and stars.

मूलः—वेमाणिया उ जे देवा, दुविहा ते वियाहिया ।
कप्पोवगा य बोद्धव्वा, कप्पाईया तहेव य ॥१९॥

छायाः—वैमानिकास्तु ये देवाः, द्विविधास्ते व्याख्याताः ।
कल्पोपगाश्च बोद्धव्याः, कल्पातीतास्तथैव च ॥१९॥

(19) Those gods who are residents of Heavens are primarily of two kinds-Kalpopaga (residents of the 12 kalpas) and kalpatit a (residing above the kalpas).

मूलः—कप्पोवगा बारसहा, सोहम्मीसाणगा तहा ।
सणंकुमारमाहिन्दा, बम्भलोगा य लंतगा ॥२०॥

महासुक्का सहस्सारा, आणया पाणया तहा ।
आरणा अच्चुया चेव, इइ कप्पोवगा सुरा ॥२१॥

छाया:—कल्पोपगा द्वादशधा, सौधर्मेशानगास्तथा ।
सनत्कुमारा माहेन्द्राः, ब्रह्मलोकाश्च लान्तका ॥२०॥

महाशुक्राः सहस्राराः, आनताः प्राणतास्तथा ।
आरणा अच्युताश्चैव, इति कल्पोपगाः सुरा ॥ २१ ॥

(20-21) The kalpopagas are of 12 kinds-respectively belonging to the 12 kalpas—Saudharma, Isana, Sanatkumara, Mahendra, Brahmaloka, Lantaka , Mahasukra, sahasrara, Anata, Panata, Arana and Acputa.

मूलः—कप्पाईया उ जे देवा, दुविहा ते वियाहिया ।
गेविज्जाणुत्तरा चेव, गेविज्जानवविहा तहिं ॥२२॥

हेट्ठिमा हेट्ठिमा चेव, हेट्ठिमा मज्झिमा तहा ।
हेट्ठिमा उवरिमा चेव, मज्झिमा हेट्ठिमा तहा ॥२३॥

मज्झिमा मज्झिमा चेव, मज्झिमा उवरिमा तहा ।
उवरिमा हेट्ठिमा चेव, उवरिमा मज्झिमा तहा ॥२४॥

उवरिमा उवरिमा चेव, इय गेविज्जगा सुरा ।
विजया वेजयंता य, जयंता अपराजिया ॥ २५ ॥

सव्वत्थसिद्धगा चेव, पंचहाणुत्तरा सुरा ।
इइ वेमाणिया, एएऽणेगहा एवमायओ ॥ २६ ॥

छाया:—कल्पातीतास्तु ये देवाः, द्विविधास्ते व्याख्याताः ।
ग्रैवेयका अनुत्तराश्चैव, ग्रैवेयका नवविधास्तत्र ॥ २२ ॥

अधस्तनाधस्तनाश्चैव, अधस्तनामध्यमास्तथा ।
अधस्तनोपरितनाश्चैव, मध्यमाऽधस्तनास्तथा ॥ २३ ॥

मध्यमा मध्यमाश्चैव, मध्यमोपरितनास्तथा ।
उपरितनाऽधस्तनाश्चैव, उपरितनमध्यमास्तथा ॥ २४ ॥

उपरितनोपरितनाश्चैव, इति ग्रैवेयकाः सुरा ।
विजया वैजयन्ताश्च, जयन्ता अपराजिताः ॥ २५ ॥

सवार्थसिद्धकाश्चैव, पंचधाऽनुत्तराः सुराः ।
इति वैमानिका एते, अनेकधा एवमादयः ॥ २६ ॥

(22-26) The kalpatita gods are of two kinds-Graiveya. (Belonging to the neck of the Heaven) and Anuttara (having no other gods occupying higher regions). Out of these two, the Graiveya gods are of nine kinds-the lowest, the middle low, the upper low, the lower middle, the central, the upper middle, the lower high, the middle high and the highest. The Anuttara gods are vijaya, vaijayanta, Jayanta, Aparajita, Sarvarth Siddhaka. These are the Vaimanika gods (denizens of heaven) divided in many ways as given above.

मूलः—जेसिं तु विउला सिक्खा, मूलियं ते अइत्थिया ।
सीलवंता सवीसेसा, अदीणा जंति देवयं ॥२७॥

छायाः—येषां तु विपुला शिक्षा, मूलकं तेऽतिक्रान्ताः ।
शीलवन्तः सविशेषाः, अदीना यान्ति देवत्वम् ॥ २७ ॥

(27) Those monks who have a pre-eminent training and who as a consequence transcend their original condition cheerfully attain to the Heavenly condition being possessed of monk's character and excellent virtues.

मूलः-विसालिसेहिं सीलेहिं, जक्खा उत्तरउत्तरा ।
महासुक्का वदिप्पंता, मरणंता अपुणच्चवं ॥ २८ ॥

अप्पिया देवकामाणं, कामरूवविउव्विणो ।
उड्ढं कप्पेसु चिट्ठंति, पुव्वा वाससया बहू ॥ २९ ॥

छायाः-विसदृशैः शीलैः, यक्षा उत्तरोत्तराः ।
महा शुक्ला इव दीप्यमानाः, मन्यमाना अपुनश्चैवम् ॥२८॥
अर्पिता देवकामान्, कामरूपवैक्रेपिणः ।
ऊर्ध्वं कल्पेषु तिष्ठन्ति, पूर्वाणि वर्ष शतानि बहूनि ॥२९॥

(28-29) These yaksas with a variety of virtues occupy the various higher and higher regions; they shine like great luminaries and expect no fall; obtaining heavenly pleasures and assuming the forms they choose they remain high in the heavens for many hundreds of Purva years.

मूलः-जहा कुसग्गे उदगं, समुद्देण समं मिणे ।
एवं माणुस्सगा कामा, देवकामाण अंतिए ॥ ३० ॥

छायाः-यथा कुशाग्रे उदकं, समुद्रेण समं मिनुयात् ।
एवं मानुष्यकाः कामाः, देवकामानामन्तिके ॥ ३० ॥

(30) Just as a water drop on the blade of grass is to the ocean in measurement, similarly there are human pleasures when placed near heavenly pleasures for the sake of comparison

मूलः-तत्थ ठिच्चा जहाठाणं, जक्खा आउक्खए चुया ।
उवेंति माणुसं जोणिं, से दसंगेऽभिजा यई ॥३१॥

खित्तं वत्थुं हिरण्णं च, पसवो दासपोरुसं ।
चत्तारि कामखंधाणि, तत्थ से उववज्जई ॥३२॥

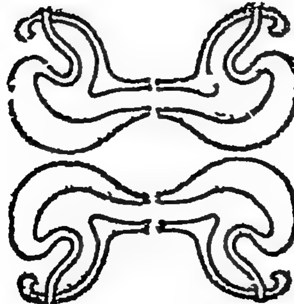
मित्तवं नाइवं होइ, उच्चगोए य वरणवं ।
अप्पायंके महापरणे, अभिजाए जसोवले ॥ ३३ ॥

छाया:-तत्र स्थित्वा यथास्थानं, यत्ता आयुः क्षये च्युताः ।
उपयान्ति मानुषीं योनिं, स दशांगोऽभिजायते ॥ ३१ ॥

क्षेत्रं वास्तु हिरण्यञ्च, पशवो दास पौरुषम् ।
चत्वारः कामस्कन्धाः, तत्र स उत्पद्यते ॥ ३२ ॥

मित्रवान् ज्ञातिवान् भवति, उच्चैर्गोत्रो वीर्यवान् ।
अल्पातङ्को महाप्राज्ञः, अभिजातो यशस्वी वली ३३

(31) Having remained there at their respective places. the yaksas fall down at the termination of their life and are born as human beings who are complete in ten respects given below. They are (1) born in families where there are found the four pleasure-producing thnigs (a) field and house (b) gold (c) cattle and (d) slaves and servants. Thэy are also possessed of (2) friends (3) caste (4) good family (5) complexion; and they are (6) health (7) highly intelligent (8) noble (9) famous and (10) powerful.



Nirgrantha Pravachana

Chapter XVIII

Mox-Swarupa

मूलः—आणाणिद्देसकरे, गुरुणमुववायकारए ।
इंगियागारसंपन्ने, से विणीए ति वुच्चई ॥ १ ॥

छायाः—आज्ञानिर्देशकरः, गुरूणामुपपातकारकः ।
इंगिताकारसम्पन्नः, स विनीत इत्युच्यते ॥ १ ॥

(1) A monk who follows the order and command ments who gives proper respect to elders, and who does according to his (i. e. the teacher's) gestures and moods is the disciplined monk.

मूलः—अणुसासिओ न कुप्पिज्जा, खंतिं सेविज्ज पंडिए ।
खुड्डेहिं सह संसग्गिं, हासं कीडं च वज्जए ॥ २ ॥

छायाः—अनुशासितो न कुप्येत्, क्षान्तिं सेवेत पण्डितः
क्षुद्रैः, सह संसर्गं हास्यं क्रीडां च वर्जयेत् ॥ २ ॥

(2) When reprimanded, the wise monk should not get angry; but he should have forbearance. He should avoid company, Jokes and play with mean persons.

मूलः—आसणगओ ण पुच्छेज्जा, णेव सेज्जागओ कयाइवि ।
आगम्मुक्कुडुओ संतो, पुच्छेज्जा पंजलीउडो ॥३॥

छायाः—आसनगतो न पृच्छेत्, नैव शय्यागतः कदापि च ।
आगम्य उत्कुटुकः सन्, पृच्छेत् प्राञ्जलिपुटः ॥ ३ ॥

(3) He should not ask questions sitting on his seat or bed; getting up from his seat and sitting on his kneels he should put questions to the preceptor with folded hands.

मूलः—जं मे बुद्धाणुसासंति, सीएण फरुसेण वा ।
मम लाभो त्ति पेहाए, पयश्रो तं पडिस्सुणे ॥ ४ ॥

छायाः–यन्मां बुद्धा अनुशासन्ति, शीतेन परुषेण वा ।
मम लाभ इति प्रेक्ष्य, प्रयतस्तत् प्रतिश्रृणुयात् ॥ ४ ॥

(4) He should carefully listen to the preceptor thinking that whatever the learned teachers would teach in mild or harsh language is conducive to his own benefit.

CORRECTION

The pages 129 to 136 are marked as " Narka-Swarga Nirupana " by mistake. The marking line should be—
" Mox-Swarupa "

purity-

मूलः–अभिक्खणं कोही हवइ, पबंधं च पकुव्वई ।
मेत्तिज्जमाणो वमइ, सुयं लद्धूण मज्जई ॥ ६ ॥
अवि पावपरिक्खेवी, अवि मित्तेसु कुप्पई ।
सुप्पियस्सावि मित्तस्स, रहे भासइ पावगं ॥ ७ ॥
पइण्णवाई दुहिले, थद्धे लुद्धे अणिग्गहे ।
असंविभागी अवियत्ते, अविणीए त्ति वुच्चई ॥८॥

छायाः—अभीक्ष्णं क्रोधी भवति, प्रबन्धं च प्रकरोति ।
मैत्रीयमाणो वभति, श्रुतं लब्ध्वा माद्यति ॥६॥

अपि पापपरिक्षेपी, अपि मित्रेभ्यः कुप्यति ।
सुप्रियस्यापि मित्रस्य, रहसि भाषते पापकम् ॥ ७ ॥

प्रकीर्णवादी द्रोहशीलः, स्तब्धो लुब्धोऽनिग्रहः ।
असंविभाग्यप्रीतिकरः, अविनयीतत्युच्यते ॥ ८ ॥

(6-8) He is an undisciplined monk who often becomes excited, and continues wrathful, who despises friendly advice and becomes proud of his scriptural knowledge. He finds serious fault with others, he gets angry with friends. He secretly talks ill of his dear friend even; he is irrelevant in talk, malicious egoistical, greedy and uncontrolled; he does not partake with others what he has and is ambignous in his talk.

मूलः—अह पण्णरसहिं ठाणेहिं, सुविणीए त्ति वुच्चई ।
नीयावित्ती अचवले, अमाई अकुऊहले ॥ ९ ॥

अप्पं चाहिंक्खिवई, पबंधं च न कुव्वई ।
मेत्तिज्जमाणो भयई, सुय लद्धुं न मज्जई ॥ १० ॥

न य पावपरिक्खेवी, न य मित्तेसु कुप्पई ।
अप्पियस्सावि मित्तस्स, रहे कल्लाण भासई ॥ ११ ॥

कलहडमरवज्जए, वुद्धे अभिजाइए ।
हिरिमं पडिसंलीणे, सुवणीए त्ति वुच्चई ॥१२॥

छायाः-अथ पञ्च दशभिःस्थानैः, सुविनीत इत्युच्यते ।
नीचवृत्यचपलः, अमाय्यकुतूहलः ॥ ९ ॥

अल्पं च अधिक्षिपति, प्रवन्धं च न करोति ।
मैत्रीपमाणो भजते, श्रुतं लब्ध्वा न माद्यति ॥१०॥

न च पापपरिक्षेपी, न च मित्रेषुः कुप्यति ।
अप्रियस्यापि मित्रस्य, रहसि कल्याणं भाषते ॥११॥

कलहडमरवर्जकः, बुद्धोऽभिजातकः ।
ह्रीमान् प्रतिसंलीनः, सुविनीत इत्युच्यते ॥ १२ ॥

(9-12) A monk is called well disciplined by virtue of the following fifteen characteristics: he is humble, steady, undeceitful and untempted, he rarely censures others he does not continue wrathful; he is devoted to his friends, he does not become proud of his learning, he does not mischievously find fault with others and he never gets angry with friends. He privately talks well of his friends who may not be dear to him. He avoids quarrels, and fights, he is enlightened, polite, humble and quiet.

मूलः–जहा हिअग्गी जलणं नमंसे,
नाणाहुई मंतपयाभिसत्तं ।
एवांयरियं उवचिट्ठइज्जा,
अणंतनाणोवगओ वि संतो ॥१३॥

छायाः—यथाहिताग्निर्ज्वलनं नमस्यति,
नानाऽऽहुतिमंत्रपदाभिषिक्तम् ।
एवमाचार्यमुपतिष्ठेत्,
अनन्तज्ञानोपगतोऽपि सन् ॥ १३ ॥

(13) Just as a fireworshipper would bow down to fire served with various oblations and vedic hymns, similarly a monk, although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor.

मूलः—आयरियं कुवियं णच्चा, पत्तिएण पसायए।
विज्झवेज्ज पंजलीउडो, वइज्ज ण पुणुत्ति य ॥ १४॥

छाया:—आचार्यं कुपितं ज्ञात्वा, प्रीत्या प्रसादयेत्।
विध्यापयेत् प्राञ्जलिपुटः, वदेन्न पुनरिति च ॥ १४ ॥

(14) If he sees his preceptor angry, he should please him by his affection, appease him with folded hands and say he would not repeat the act.

मूलः—णच्चा णमइ मेहावी, लोए कित्ती से जायइ।
हवइ किच्चाण सरणं, भूयाणं जगई जहा ॥१५॥

छाया:—ज्ञात्वा नमति मेधावी, लोके कीर्त्तिस्तस्य जायते।
भवति कृत्यानां शरणं, भूतानां जगती यथा ॥ १५ ॥

(15) By his learning the intelligent monk becomes humble, his fame spreads in the world, he becomes a receptacle of good actions, as the earth is the resort of living beings.

मूलः—स देवगंधव्वमणुस्सपूइए,
चइत्तु देहं मलपंकपुव्वयं ।
सिद्धे वा हवइ सासए,
देवे वा अप्परए महिड्ढिए ॥ १६ ॥

छाया:—स देवगन्धर्व मनुष्य पूजितः, त्यक्त्वा देहं मलपङ्क पूर्वकम्
सिद्धो भवति शाश्वतः, देवो वापि महर्द्धिकः ॥ १६ ॥

(16) Such a monk who is honoured by gods, Gandharvas and men, on leaving his body which is full of sins and dirt, becomes an eternally perfect one or becomes a god of little impurity and great prosperity.

मूलः-अत्थि एगं धुवं ठाणं, लोगग्गम्मि दुरारुहं।
जत्थ नत्थि जरा मच्चू, वाहिणो वेयणा तहा ॥१७॥

छायाः—अस्त्येकं ध्रुवं स्थानं, लोकाग्रे दुरारोहम्।
यत्र नास्ति जरामृत्यू, व्याधयो वेदनास्तथा ॥१७॥

(17) There is only one place at the top of the world which is steady and difficult of access and where there is neither old age nor death, neither diseases nor sufferings.

मूलः-निव्वाणं ति अबाहं ति, सिद्धी लोगग्गमेव य।
खेमं सिवमणा बाहं, जं चरंति महेसिणो ॥१८॥

छायाः-निर्वाणमित्यबाधमिति, सिद्धिर्लोकाग्रमेव च।
क्षेमं शिवमनाबाधं, यच्चरन्ति महर्षयः ॥ १८ ॥

(18) It is termed Nirvana (Seat of perfect Bliss) Abadha (a region free from pain), Siddhi (place of perfection). Lokagra (top of the world) kshema (place of eternal happiness), Siva (place of eternal bliss) and Anabadha (a place free from obstructions). This place the great sages reach.

मूलः-नाणं च दंसणं चेव, चरित्तं च तवो तहा।
एयं मग्गमणुप्पत्ता, जीवा गच्छंति सोग्गइं ॥१९॥

छायाः-ज्ञानं च दर्शनं चैव, चरित्रं च तपस्तथा।
एतन्मार्गमनुप्राप्ताः, जीवा गच्छन्ति सुगतिम् ॥१९॥

(19) Right knowledge, faith, conduct and penance these four form the Right path following which living being obtain blissful state.

मूलः—नाणेण जाणई भावे, दंसणेण य सद्दहे ।
चरित्तेण निगिण्हइ, तवेण परिसुज्झई ॥२०॥

छायाः-ज्ञानेन जानाति भावान्, दर्शनेन च श्रद्धत्ते ।
चारित्रेण निग्रह्णाति, तपसा परि शुद्ध्यति ॥२०॥

(20) By right knowledge one knows the right things; by faith one believes in them; by conduct one checks the influx of karma, while by penance one becomes pure.

मूलः—नाणस्स सव्वस्स पगासणाए,
अण्णाण मोहस्स विवज्जणाए ।
रागस्स दोसस्स य संखएणं,
एगंतसोक्खं समुवेइ मोक्खं ॥२१॥

छायाः-ज्ञानस्य सर्वस्य प्रकाशनया, अज्ञानमोहस्य विवर्जनया ।
रागस्य द्वेषस्य च संक्षयेण, एकान्तसौख्यं समुपैति मोक्षम् २१

(21) By the manifestation of perfect knowledge, by the avoid-ance of ignorance and delusion, by the destruction of love and hatred, one obtains Liberation which is full of pure happiness.

मूलः-सव्वं तओ जाणइ पासए य,
अमोहणे होइ निरंतराए ।
अणासवे झाणसमाहिजुत्ते,
आउक्खए मोक्खमुवेइ सुद्धे ॥२२॥

छायाः-सर्वं ततो जानाति पश्यति च,
अमोहनो भवति निरन्तरायः ।
अनास्रवो ध्यानसमाधियुक्तः,
आयुःक्षये मोक्षमुपैति शुद्धः ॥२२॥

(22) (After acquisition of omniscience) he comes

to know and realize everything, becomes free from delusive, and obstructive karma he becomes free from the influx of karma and being possessed of meditation and equanimity, he secures liberation at the end of his life being absolutely pure,

मूलः-सुक्कमूले जहा रुक्खे, सिच्चमाणे ण रोहति ।
एवं कम्मा ण रोहंति, मोहणिज्जे खयंगए ॥ २३ ॥

छायाः-शुष्कमूलो यथा वृक्षः, सिञ्चमानो न रोहति ।
एवं कर्माणि न रोहन्ति, मोहनीये क्षयंगते ॥ २३ ॥

(23) Just as a tree with its roots dried up does not grow even though it is watered; similarly actions do not grow up when the Delusive karma is destroyed.

मूलः-जहा दड्ढाणं बीयाणं, ण जायंति पुणंकुरा ।
कम्म बीएसु दड्ढेसु, न जायंति भवंकुरा ॥२४॥

छायाः-यथा दग्धानामङ्कुराणाम्, न जायन्ते पुनरंकुराः ।
कर्म बीजेषु दग्धेषु, न जायन्ते भवांकुराः ॥ २४ ॥

(24) Just as no sprout shoot up when the seeds are burnt, similarly sprouts of worldly life do not spring up when the seeds in the form of karma are burnt up,

मूलः-कहिं पडिहया सिद्धा, कहिं सिद्धा पइट्ठिया ।
कहिं बोंदिं चइत्ता णं, कत्थ गंतूण सिज्झई ॥२५॥

छायाः—क्व प्रतिहताः सिद्धाः, क्व सिद्धाः प्रतिष्ठिताः ।
क्व शरीरं त्यक्त्वा, कुत्र गत्वा सिद्ध्यन्तिः ॥ २५ ॥

(25) Gautama asks-what are the perfect souls obstructed from ? Where are the perfect soul established ? Where do they leave their bodies, and going where they get emancipated ?

मूलः—अलोए पडिहया सिद्धा, लोयग्गे अ पइट्ठिया ।
इहं बोंदिं चइत्ता णं, तत्थ गंतूण सिज्झई ॥२६॥
छायाः—अलोके प्रतिहताः सिद्धाः, लोकाग्रे च प्रतिष्ठिताः ।
इह शरीरं त्यक्त्वा, तत्र गत्वा सिद्ध्यन्ति ॥ २६ ॥

(26) Answer:—" The perfect souls are obstructed from the non-world, they are firmly established at the top of the world, they leave their body here and having gone there (i. e. to Sidhigati) they become perfect.

मूलः—अरूविणो जीवघणा, नाणदंसणसन्निया ।
अउलं सुहसंपन्ना, उवमा जस्स नत्थि उ ॥२७॥
एवं से उदाहु अणुत्तरनाणी,
अणुत्तरदंसी अणुत्तरनाणदंसणधरे ।
अरहा णायपुत्ते भयवं,
वेसालिए विआहिए त्ति बेमि ॥२८॥
छायाः—अरूपिणो जीवघनाः, ज्ञानदर्शनसंज्ञिताः ।
अतुलं सुखं सम्पन्नाः, उपमा यस्य नास्ति तु ॥२७॥
एवं स उदाहृतवान् अनुत्तरज्ञान्यनुत्तरदर्शी,
अनुत्तर ज्ञानदर्शनधरः ।
अर्हन् ज्ञातपुत्रः भगवान्,
वैशालिको विख्यातः ॥ २८ ॥

(27-28) The perfect beings have no visible form; they are compact with life, they are designated Perfect Knowledge and Faith, and they are endowed with unparalleled happiness which has no comparison indeed." Sudharma concludes. Thus has said the Divine Arhat, the son of prince Siddhar-thaka of the Jnata clan who was famous as a resident of Vaisali and who was possessed of unexcelled knowledge, of unexcelled faith, and of unexcelled knowledge and faith.

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ON

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1. From Lala Kannomal M. A., Sessions Judge Dholpur.

The book is of great importance both to ascetics and house-holders. It deserves a place in every home, particularly in schools where it must be included in the curricula of studies.

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6. Mahamahopadhyaya Dr. Ganga Nath Jha, M. A., D. Litt., Vice-Chancellar, Allahabad University.

" It will prove useful to all students of Jainism. "

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20. From Professer S. S. Bhawe, Baroda

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23. From Prof A. N. Upadhye, Rajaram College, Kolhapur.

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27. From Prof. Shambu Dayal Yagyadhari M. A., Maharana College, Udaipur

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28. From Prof. Hiralal Jain M.A. LL.B, King Edward College, Amraoti, Berar.

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32. From Dhiraj Lal K. Turkhia, Honorary Manager, Jain Gurukul, Beawar.

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44. From Vakta Muni Sobhagmalji.

It is of great service to those who are ignorant of *Prakrit*.

45. The leader Allahabad, May 28, 1934.

" Muni Chauthmalji has gathered together here some of the gems of the teachings of Lord Mahavir. "

46. The Arjun, Delhi, 6th. Nov., 1933.

Among the Jain religious books worth reading, the compilation will occupy a high place.

47. The Venkateshwar Samachara, Bombay, 15th Dec., 1933.

This is a book of universal respect. All people desirous of quenching their thirst for true knowledge can profit thereby.

48. The Karmavir, Vol. 50, 17th. March, 1934.

The compiler deserves praise for giving his work the shape of a didactive production like Gita compiling devotion, knowledge and renunciation.

49. The Bombay Samachara, 22nd. July, 1933.

It is equally useful to Jains and non-Jains

50. From Attar Sen Jain. Editor 'Desh-Bhakt', Meerut.

This book deserves to be studied in every *Jain* family.

51. From Kamta Prasad Jain M. R. S. Editor 'Vir', Aliganj, Eta.

The book is really what its name implies. It is a collection from Shwetambari Anga Granthas and contains an essence of the Dharmic teachings of great Lords who were absolutely free from all sorts of bonds and attachments.

52. From Joyti Prasadji Jain, late editor 'Jain Pradip', Deoband, U. P.

It would not be improper if I call this compilation by the name of *Jain* Gita. It is of universal good to all living beings.

53. The Jain Mahiladarsh, Surat. Vol. 12, No. 8

The verses of the book are at once fine and simple and worthy of contemplation,

54. The Digamber Jain, Surat. Vol. 26, No. 12.

It is useful not only for Jains, but for the whole human Society. The didactic verses are useful and worth acceptance.

55. The Jain Mitra, Surat, 16th Nov., 1933.

The total number of quatrains is 377. All these deserve to be committed to memory. Digambari Jain brothers

should also read them.

56. The Jain Jagat, Ajmer, October, 1933.

The is a beautiful collection of the didactic verses from the Jain Sutras.

57. The 'Vir' dated Mallhipur, the 16th. November 1933, says:—

No pains have been spared for the compilation of these selections. The book deserves to be included in the curricula of studies in Shwetambari schools.

58. The Jain-path Pradarshak, Agra, 6th. Sept., 1933.

Every Jain, after its perusal, should make it a point of deelpy thinking upon it. It should extend enough to reach the ears of non-Jains. It deserves a place in every library.

59. The Jain Prakash, Bombay, 10th. Sept., 1933.

The Muni Shri has churned out the butter from the Agam literature and, like Gita, the production has been divided into 18 chapters.

60. The Jain Jyoti, Ahmedabad. Vol. 3, No. 3.

This collection is undoubtedly very useful for daily perusal.

61. The Jiwan Jyoti, Sailana, July, 1934.

This is an invaluable book of spiritual Knowledge. The teachings are instructive and useful equally to Jains and Non-Jains.

